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THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

OFFICE 24 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

TERMS—$2 per annum to those who order the paper sent by *mail*, and $2 50 to those who receive the paper by *carriers* or *post-riders* at their door free of charge.

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☞ ADVERTISEMENTS.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, JOSEPH P. THOMPSON, and R. S. STORRS, Jun. When Mr. Storrs entered the editorial *corps*, he reserved the right to withdraw from it whenever the paper should have become established. Except for the absence of Dr. Bacon, he would therefore have done so at the commencement of this year. But in consequence of that absence he will continue to contribute as heretofore to our columns; being relieved, however, of all Editorial supervision and responsibility, except in the case of his own articles. These are designated by his initial, S.

Dr. Bacon is at present traveling in Europe and the East, and his correspondence will enrich the paper during the year with his observations upon European and Oriental scenery, society and institutions.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (✻) are enlisted as stated contributors to the editorial columns.

The Assistant Editor is Rev. JOSHUA LEAVITT.

The elaborate and polished pen of our esteemed contributor CHURCH, will also continue the discussion of historical, theological, scientific, and practical questions according to the earnest which our readers have for several weeks enjoyed; and the corps of domestic and foreign correspondents will supply all matters of intelligence and interest from their several fields.

Domestic Correspondence.

FROM OUR ILLINOIS CORRESPONDENT.

GALENA, January 7, 1851.

To the Editors of the Independent:—

GENTLEMEN:—I send you herewith a copy of the first number of "DAKOTA TAWAXITKU KIN"—"*The Dakota Friend*," published at St. Paul by the Dakota Mission, and edited by Rev. G. H. Pond. It is, you will see, a twelve by nine sheet of very good appearance, printed at the office of the Minnesota Chronicle and Register, and, as the Editor says, "an infant of a mixed nature, but half civilized," born partly into the English language, partly into the Dakota. The enterprise is commenced with the sanction of the American Board, and the issues are to be on the first of each month. If you wish to give your subscribers some readings in Dakota, I would direct your attention to the first article, "Isantanka wan Ihudomni," (the conversion of a soldier).

The committee of eleven, sent to Chicago to prevent the diversion of the "Galena and Chicago Union Railroad" from the contemplated route directly to this city, have returned, having accomplished the object. They were joined by as many more from points on the route, and their united representations resulted in an arrangement substantially as follows. The road is to come via Scales's Mound, running near the Wisconsin line to Galena. The subscription of $200,000 is accepted as part of a new subscription of $500,000 to be raised immediately. This city and county are to raise $100,000 more ($300,000 in all)—the two counties next east $125,000—and Chicago $75,000. Ten per cent. of this $500,000 is to be paid in shortly to pay for the survey, location, right of way, &c. from Belvidere to Galena, which the engineers are to commence at once. After the $500,000 is raised, a loan of $1,000,000 is to be effected, and the whole road put under contract.

That you may judge somewhat of the business interests which concentrate here, and which make Galena the natural terminus of a great road from Lake Michigan to the Mississippi, I subjoin a few commercial statistics.

"Eight years ago," it is stated by a daily paper, "there was not enough produce and provisions made in the county, to supply the demand for the city; and large quantities of flour, bacon, pork, beef, oats, corn, potatoes, &c. were imported from towns below. Produce was shipped from Peoria, on the Illinois river, to St. Louis, and there sold, and afterward sent up the river—Galena affording a better market than New Orleans. Now Minnesota depends on Galena for flour, pork, and beef; while the farmers of North Illinois and Iowa find they can do better to bring their produce here than to ship it to any other market. Galena is forming the nucleus of a trade that in ten years will place it ahead of every town on the Upper Mississippi river, in point of commercial and business importance, excepting, perhaps, St. Louis." (Our dailies and weeklies have been very silent heretofore respecting the comparative claims and importance of the city, and therefore they "puff" *modestly* at first. After a little experience not even St. Louis, "perhaps," will be "excepted.") The steamboat arrivals from March to December were, 332. Barges, 105. Flatboats, 61. The steamboat arrivals last year were 270; 1848, 268; 1847, 268. The increase is owing very much to the settlement of Minnesota. "The arrivals from above were 104, being an increase of 100 per cent. over 1849." "The tonnage to and from this point amounts to about 400,000 tons. Passengers landing from steamboats during the summer season, 20,000. Nearly all the freight is landed here and reshipped to points above. Among the imports of the summer are 3,514,767 feet of lumber, and 3,520,000 shingles. Among the exports, 39,781,000 pounds of lead, 32,733 barrels of flour, 71,690 bushels of oats, 21,400 bushels of potatoes, &c. The value of lead exported, was $1,670,802—this being the great shipping point of almost all the lead of the "mining region." The California emigration has affected our mineral business much. Thus in 1847 the shipments of lead were (in pigs) 778,469, to 568,300 in 1850—70,000 cakes of copper, to 11,746 in 1849. Other branches of business are comparatively gaining on the lead business. The first large pork establishment, and the first large steam flouring-mill has been built during the year past. An excellent brick hotel of four stories is going up, which will contain about seventy-five rooms; but when the railroad reaches us, one will be needed of 150 or 200 rooms to accommodate the travel from the east to the west, and up and down the Great River. There is a fine opening here for a landlord competent to keep such a hotel as the Delavan House. The new hotel, by the way, which will open in the spring, is to be a temperance house entirely. Hundreds of mechanics in the various branches of industry could find here at the present time fine positions for a great and permanent business with the rapidly settling country above and beyond us, which must be supplied with manufactured products from this point. Those who come now will be fortunate, as the increase of value in real estate will be very rapid in three years' time, and indeed is already commencing. More buildings were erected the last season than for some time previous, and it is said that more will be erected during the summer of 1851 than for three years past. Carriage and wagon-making, the manufacture of agricultural implements and machines, metal castings, &c. could be carried on here at great advantage—the country west, north, and south, furnishing an abundant market, and the river business, and other business controlled here, furnishing great facilities. Wool, and even cotton manufactories, would be profitable—the latter would be nearer the cotton fields of the south (if the Union is not dissolved!) and nearer the great western market now supplied by Lowell and Manchester and Lawrence. The first requisites are capital and labor. Everything else we have. Lead will not long be the great staple of even the "mining region," for it is one of the most productive agricultural regions of the United States.

I gave you some account in my last letter of our Illinois railroad legislation, which is as blind and tangled as need be. It seems likely to be still further involved during the coming session of the State Legislature, by the efforts of various parties to obtain the benefit of the grant of 2,500,000 acres of land by Congress for the Illinois Central (or Great Western) railroad from Cairo to Galena and Chicago. The land was granted to the State, but the public interests would be no way subserved by an attempt to build the road under the supervision (and salaries) of political functionaries. The holders of Illinois bonds—the creditors of the State in the debt of $8,000,000—propose an arrangement by which they shall have the profit of building the road, and the lands pay a portion of the State debt. An eastern company are going to propose for the contract. And in some quarters it is thought that it would be well for various railroad corporations to be aided by it, where public interests and corporate interests coincide. In its course from Peru to Savannah, this road comes within fifteen miles of the Galena and Chicago Union Railroad at Freeport, and a junction there would be advantageous to all concerned. For both passengers and freight, this road would be chiefly importan to us in the season of least business—the winter—the Mississippi being the great thoroughfare in the summer, and the track of the Galena and Chicago Union Railroad could easily accommodate both roads.

We are less troubled practically with the Fugitive Slave question here than cities further east. The underground railroad leaves us to the left, its three main points being St. Louis, Quincy, and Chicago. There are many free colored people here who have purchased their freedom, and they are yet unmolested. There are many here who have had practical observation of the multiform evils and iniquities of negro slavery. Public opinion is as yet in a transition state—rather quiet than otherwise—but a free and manly expression of sentiment in accordance with humanity and the anti-slavery of the gospel is possible—and it will not be many years before a strong and decided tone will be held here universally on the side of liberty. The present member of Congress from this district, Hon. E. D. Baker, was very outspoken on the subject in the canvass, two years since, though just returned from the command of a regiment in the Mexican war, and the new member, Hon. Thompson Campbell, was called upon to pledge himself in favor of the repeal of the Fugitive Bill, *and did unconditionally*.

Yours, &c., G. F. M.

PHILOSOPHY OF HISTORY.—No. VI.

PROTESTANT VIEW CONTINUED.

Another of the most important of the methods by which the progress of modern society contributes to the extension of our Protestant faith is found in its colonization.

All social progress has, in the divine providence, owed something of its strength to this circumstance. The strange influences of a new soil and climate,—the contest with the elements in an uncivilized land,—the struggle with the wild luxuriance of nature, with savage beasts or savage men, these things have given stimulus to the mind in every age, nerved it to vigor and endurance, and profitably exercised all its wisdom and ingenuity. Hence it is not perhaps wonderful, that each new development of civilization has sprung up on a new soil—often in a new race of men. As mankind spreads over new regions of the earth—civilization if not overpowered, as it sometimes is, in the struggle, generally comes out of it with fresh strength—with some additional attainments. Phenicia sends forth her colonies to people and to rule the shores of the Mediterranean; Greece sends back to Asia Minor a nobler, and higher culture; and Rome still more remote, furnishes at a later day yet other elements, which are to be perpetuated and extended on yet more distant shores.

Now it is worthy of remark that three centuries ago, all the grand movements of this kind were directed by Catholic powers; and contributed to the promotion and extension of the Romish faith.

Portugal circumnavigated Africa, and her forts and trading-houses dotted its whole western shore. The word "palaver"—which now forms a part of almost every African vocabulary on the west coast, marks the extent of her former enterprises. In India she was engaged for a century and a half in thus transferring her institutions—she held Ceylon for nearly that length of time, till Holland wrested it from her enfeebled hands. In South America she was colonizing with great energy; and an empire grew up on its eastern shore, rich in all opportunities and means of greatness.

On the north and west of that continent, Spain, with ampler resources, was doing the same work to a far greater extent. Her conquests and colonies grew from year to year, and opened an increasing and most ample field for commercial and religious enterprise. Jesuitism itself came into the field as an independent civil power; and the vast resources of an order peculiarly devoted to papal propagandism, were employed to build up a Roman Catholic state in the center of South America. Whatever resources of government and of instruction that order possessed for the improvement of a savage race, had opportunity of exercise unparalleled in history, in Paraguay.

The waves of the wide Atlantic were vexed for a century or more with Spanish and Portuguese fleets of commerce and colonization. The wider Pacific,—first unveiled to their explorers,—gave them similar precedence in trade and conquest there. During all that period, every fleet bore bishops and priests to mark their wildest adventures with the blessing of heaven and consecrate each cruel and bloody conquest to the glory of God. Monks and nuns of every name planted their various orders on both shores of the new continent; their missions selected the choicest lands for improvement; and papal emissaries baptized whole herds of barbarian converts, with the sign of the cross. No Protestant nation yet possessed a single permanent settlement on American soil. No Protestant missionary had left the shores of Europe—the Protestant faith had not been heard of by any savage tribe. The Puritan, the Covenanter, and the Huguenot, the Calvinist of Holland, and the Lutheran of Germany were contending against Tudors and Stuarts, against Alvas and Tillys, against Emperors of Germany, and Kings of France—often in vain—for the scantiest toleration; while Rome was extending her empire over a new continent, and planting her institutions on opposite sides of the globe. The only Protestant colony of any note in America, during the sixteenth century—that of the Huguenots in what was then called Florida—was utterly exterminated by Spanish arms.

But under this hard discipline Protestantism matured into firmness and strength. Holland, breathing the air of religious freedom, felt herself invigorated as with a life before unknown; and soon her flag floated over every sea. She raised a splendid and durable colonial empire on the ruins of her papal rival in the east; and a territory of some 20 miles square, alone remains in India, to perpetuate the history of Portuguese greatness; and that cursed with memorials of the Inquisition which sufficiently explain the contrast.

One century since, when France had gained the European ascendancy of which we have already spoken, vast plans of the same kind sprang up in the French mind. To hem in the British colonies on the Atlantic coast of America,—to surround them with a cordon of military posts from the mouth of the St. Lawrence to the mouth of the Mississippi,—to plant that virgin soil in all its unknown extent with the children, the institutions, and the language of France, these were the objects which claimed her energies in the western hemisphere. In the east, her plans were equally gigantic: French commanders, La Bourdonnais, and his successor Dupleix, were revolving grand schemes of conquest when England had only a few factories; and their genius and courage in the execution of these schemes, threatened to drive the British out of the peninsula of Hindostan. They first introduced the tactics and the soldiery of Europe into India, and leaguing with the native princes, gained a most rapid and wonderful ascendency over thirty millions of people, and spread the renown of their arms to the foot of the Himalayas.

But all these great movements, which at one time seemed to justify the largest hopes of papal ascendency throughout the earth, came utterly to nought. At the peace of 1763, France yielded the controversy in America to her growing rival. At present she owns not one foot of soil on the North American continent. In India one inconsiderable settlement, Pondicherry, alone remains to her. Since then, all exploration and all colonization have been in Protestant hands. England appropriates each vacant spot in the vast Southern Ocean, and plants her language, her laws, her Protestant spirit, over the newest continent. New Zealand too, and Southern Africa—and whatever space for new empire the world contains—are thrown open to her Puritan children. In America, colonies whose Protestantism is even deeper and stronger than that of their Protestant mother, themselves already grown to greatness and renown, are rapidly and irresistibly extending their peculiar character. One by one the lands are assigned in God's good providence to them; till Florida, and Louisiana, and Texas, are already imbibing their spirit; and now the remotest shores of the continent delight to acknowledge their sway—welcome the American type of protestantism after resting so long in an opposite faith—and begin to yield, in the boundless wealth which the new world supplies to the enterprise of older lands, fresh resources for carrying on the contest with Rome.

The only great systems of colonization which our age sees are the American and English on the one hand, and the Russian on the other. It is the Greek Church and the Protestant Church which are giving to Northern and Southern Asia—to Central and Western North America, and to the boundless regions of Africa and Australia—to the tropical shores of Borneo and Java, the civilization and religion of future generations. Whatever of papal strength mingles with the broad tide of emigration, is of inferior character, and nowhere exerts any great influence or long prolongs its name. Papal Germany and Papal Ireland send annually across the Atlantic their thousands of wretched emigrants, but they found no states, and do not perpetuate even the language that they bring with them. They are hewers of wood and drawers of water for a few years, and then all trace of them is lost. A single Roman Catholic bishop, Bishop England, complains in his correspondence with the missionary organizations of his church that 50,000 had been *lost* in his own diocese: and the annual official reports of the dioceses show that the emigration of half a million of Catholics from Europe to America, scarcely makes any perceptible increase of the number here.

Within a brief period in the future, a great family of Protestant nations will be spread over the whole globe. Great Britain already leads European society and is beginning to mold the millions of India. South Africa is receiving an Anglo-Saxon population; and Australia is waiting to have a territory as vast as that of all Europe filled with her institutions, and sanctified by her faith. North America from the Isthmus to the Polar circle is almost, if not altogether, the possession of American Protestantism. What but absolute and willing blindness can fail to see that here are the elements which must, with any ordinary blessing of Heaven, convey Puritan piety to all the ends of the earth.

This result becomes yet more clear, when we consider the changes which have taken place in the Protestant body itself. They are precisely such as adapt it to efficient and decisive action upon the world. The intolerance which for so long a time was the reproach of Protestant nations, in their relations toward each other, as well as toward their common opponent, has almost ceased to exist. Sectarian exclusiveness too, is fast disappearing. Already in England the half of a great denomination more conscientiously exclusive than any other—the Baptist—has learned to relax a strictness, in which, with one exception, it stood alone. Union, for a thousand common purposes, a union hallowed by success and the blessing of God, is binding the discordant sects together more closely with each succeeding day.

But the grand defect of the Protestant body—that which has most impaired its vigor in every contest with its great adversary of the hierarchy, has been its want of organization. Formerly, each church was a local or a national institution—with no organized agencies for wide and distant action. There were few men, there was little money to spare for remote efforts, however hopeful, while Puritanism was struggling for its life at home. No extended systems of correspondence and supply existed in Protestant lands, like those which had been growing for a thousand years at Rome; and hence the Protestant communities were isolated, and destitute of any means of acting efficiently in Italy or Poland. But now innumerable organizations have sprung up—beautiful in their simplicity—far-reaching in their activity—and most efficient for the ends they contemplate. Is the word of God called for in France? It is furnished and distributed. Is there hope of an opening in Spain? An agent explores the Peninsula. Are the scriptures translated into a foreign tongue? There is an agency which prints them. Is Italy accessible to liberal propagandism? An alliance which the Papacy has cause to remember, springs into life. Is Tuscany open to the Bible? Is an oriental church accessible to evangelical effort? The men, the means, the books are ready and are adequate to any demand. In every mart of Asiatic commerce the agents of our missionary organizations arrange their plans,—in every province of India, in every part of China, in every tribe of Africa that is yet discovered, the devoted missionary pursues his labors, supported and cheered by the organized zeal and liberality of his church.

Organizations of which Rome never dreamed—which reach the drunkard by his cold hearth—the convict in his gloomy cell, the sailor on a foreign shore, the slave even at his cheerless toil—organizations which teach the world new lessons of Christian beneficence, and which wretchedness and royalty alike delight to honor, Providence has given to the faith which toiled and trusted amid less prosperous days; and still on every hand new fields are offering the widest scope to all that Protestant wisdom can invent, and repaying a hundred fold each exertion of its zeal.

Here then has God given us our position. He has placed Protestant piety at the head of the world's freedom and civilization, with resources of wealth, culture, and general influence which bespeak it first among the Christian systems of doctrine. He has given to its hands the commerce which is influencing the older nations, and the colonization which is developing new.—Every organization which can multiply its points of contact with the world around, and give it victory over conflicting views, he has nourished to vigor and maturity. What human influences can yet be wanting to ensure its triumph, our opponents themselves may be challenged to say.

All else that it needs must reach it from a higher source. There *are* means, the probability of which no external facts can indicate, and the power of which no calculation can compute: and these are of all, the most essential. Instruction which argument cannot convey, impressions which human power cannot make, a control which human influence cannot exert, a life of the inward soul, which God alone can impart—these are all which are yet wanting to make Protestant missions degisive of the world's future character. We have all confidence that these shall not be withheld. Never heretofore has the promise failed. Our own wide borders, so late a wilderness, are already bright with the truth, and warm with the love, and instinct with the power, of the Savior's gospel—of all lands, none more. And when in equal measure, and for an equal period, His Spirit shall have blessed the varied and distant fields which his children cultivate, then the kingdoms of this world will have "become the kingdoms of our Lord and of his Christ."

CHURCH.

For the Independent.

AN INCIDENT, AND THE LESSONS IT TEACHES.

C—E—G—was the youngest son of pious parents. He was dedicated to God in baptism, and trained up amid religious influences in the family, the Sabbath-school, and the church of Christ. At several different periods of his youth he manifested much sensibility on the subject of personal religion, but, being naturally gay, and surrounded by worldly associates, his seriousness soon wore away. As he approached mature years, his parents and pious friends felt increased solicitude for his spiritual welfare, and made mention of him always in their prayers. And at times, their exertions did not seem in vain; for, when reminded of his religious obligations, he always listened with respect, and not seldom with tears. But his heart as yet clung to the world, and no human arm could detach it, and fix it upon heaven.

From his youth he had manifested superior musical talent, which became more and more marked as he approached manhood. His friends, observing the bent of his inclination and taste, and seeing that nature had given him a fine and accurate ear, and a voice of surpassing richness and beauty, approved his desire to devote himself chiefly to music as a profession. He learned to perform on several instruments almost without aid from teachers, and became interested in studying the highest order of musical productions. As his acquaintance with the works of European composers was extended, he became desirous to visit the Continent, and to enjoy the superior facilities it afforded for the study of his favorite science. His imagination, too, was fired with what he had read of the wonders of the Old World: he longed to see them for himself; and so, at the age of twenty years, he crossed the Atlantic. Landing at Southampton, he proceeded by way of Paris, Brussels, and Cologne, to Hamburg in Germany. In this ancient city he remained for the greater part of a year, under the tuition of accomplished teachers. Here, and in other cities of central Europe which he occasionally visited, he had constant opportunities of attending musical exhibitions of a high order; and thus his love for the art, and his abilities as a performer were cultivated in an equal degree.

When the contemplated period of his absence from home had nearly expired, he started for Paris, with the design of visiting the chief cities of England, and then sailing for his native land. His letters to friends in America, written about this time, breathe strong attachment to his country and kindred, and express it as among his most ardent wishes to enjoy once more a quiet and permanent home among his native hills. But these hopes were not to be realized. During the journey from Hamburg to Paris, he contracted a severe cold which settled upon his lungs, producing inflammation, and causing a profuse and alarming hemorrhage. An American friend residing in Paris, hastened to his bedside, and rendered him all the assistance in his power. He secured the best medical attendance, and obtained a kind and skillful nurse to attend upon his hourly wants.

And here is a circumstance to which I would call particular attention. This nurse was a pious English lady, who had formerly moved in the higher walks of life, but was now compelled to obtain her livelihood chiefly by taking care of the sick. Shortly after being called to the bedside of the young American of whom I have spoken, her experienced eye saw that in all probability he would not recover. She learned also, that he was not a Christian, and, therefore, was not prepared to die. As she watched by his pillow, day by day, the inquiry arose often in her mind, is there not something that I can do for the good of his soul, as well as for that of his body? God may bless my words, and hear my prayers. Her plan was soon formed, and, choosing a favorable opportunity, she asked the privilege of reading to him the lesson for the day, as set forth in the liturgy of the English Church. At first, he was reluctant, but in deference to her wishes, consented. After she had continued this for a few days, he thanked her for undertaking the exercise, and desired her continue it. She then proposed to add a short prayer to the reading of Scripture, to which he also consented, and afterwards desired it to be frequently repeated. At the close of these exercises, he often remarked that the Scriptures "sounded new" to him: he wondered that he had previously read the Bible so little, or with so great thoughtlessness. During her prayers, his mind was deeply interested in the subject of her petitions, and he frequently responded with an audible voice to her entreaties for his salvation. The Rev. Frederic Monod of Paris, also visited him a few times during his sickness, and found reason to regard him as a genuine subject of divine grace.

Meanwhile, his disease advanced with steady strides, and all, except himself, saw that his days on earth would soon be ended. His heart alone was full of hope, and he loved to speak of the pleasure he should have, ere long, of reaching home, of comforting the declining years of a widowed mother, of setting a Christian example, and living a useful life. But death did not heed his vain dreams of recovery and of future usefulness. His disease had nearly done its work, and his physician and attendants, impelled by a sense of duty, told him, kindly but with plainness, that he could not long survive, and that whatever he had to do in this world, must be done without delay. At this, his mind was agitated with emotions which no pen can suitably describe. "I had at times suspected as much," said he, "but still hoped it would not prove to be so. Oh! must I die here, uncared for, in this distant land, amid these strange faces, with the ocean rolling between me and my home and kindred. Oh! my poor mother,—it will kill her to hear of my death!" This was an outburst of nature,—the overflow of a warm, impulsive heart. But after this first expression of natural feeling, a new order of sentiments and emotions gained ascendency, and higher words fell from his lips. God's grace enabled him to say: "Much as I love life, and home and friends, I love God more: it is better, oh! far better, to depart and be with Christ, than to live." On the day of his death, he charged a friend to cause his remains to be transferred to America, and left tokens and messages of love to be sent to his distant friends. This being done, he apparently withdrew his thoughts from earthly concerns, and waited calmly for the hour of his departure. To his faithful nurse, he said: "One more of those good prayers, before I die;" and during worship, his soul seemed rapt away in joyful communion with Christ. At length he grew weaker, and in his wanderings, spoke of his mother, and then of his Savior, and then of his brothers, and then of heaven and its glory, as if nature and grace were both striving for a place in his heart, and utterance from his lips. And with such words, he died. "He died like an angel," said one who beheld him. "May my last end be like his," said another, in whose arms he lay as he ceased to breathe.

The lessons taught by these facts are so obvious, that I need hardly indicate them. I will merely refer to a few.

1. The importance of parental fidelity. It was not a vain thing that the seal of the Covenant was placed upon the head of that child in its infancy. It did not prove useless that he was taught to fear God and keep his commandments, to repent of his sins, and to believe in Christ. Family worship was not without its hallowed influence upon his heart. Nor was it in vain that his parents prayed for him in secret. God was faithful who had promised, though he chose his own time and way in which to bestow his blessing.

2. The inscrutability of God's ways. Why was not the subject of this sketch converted in early life? Why permitted to go abroad into a foreign land, without the shield of virtue in temptation, or where sickness and sudden death might fall upon him unprepared, and without the probability of his finding a religious instructor to direct him in the way of life? Why was he suffered to resist the various religious influences brought to bear upon his childhood and youth, to pass through several seasons of special religious interest, and then taken to Europe, to a chamber in gay, voluptuous, infidel Paris, and there, by the blessing of God upon the efforts of an humble nurse, made to experience the renewing influences of the Holy Ghost? How different this from what man might have expected and desired! But infinite Wisdom takes no counsel of man. With our hands on our lips, let us adore in silence, remembering that God's ways are not as our ways, nor his thoughts as ours.

3. Encouragement to Christian faithfulness in our intercourse with the sick. Had that nurse cherished no higher sense of responsibility, and no deeper solicitude for the salvation of souls, than many Christians entertain, she would have rested satisfied with merely doing what she had been hired to do,—to take care of his bodily wants. Being a female, and a stranger, and the only person of high spiritual growth, she would have shrunk from all effort for his spiritual good, as useless. But she valued the soul too highly, and had too great faith in the promises of God, to fold her arms in indolent despair. She began her efforts wisely, and prosecuted them patiently and faithfully, and the blessing of God followed her efforts. Let us learn to care more for the souls of our fellow-men than for their bodies, or even for their good-will. Wisely directed exertions for the spiritual good of the sick will not hinder their recovery: or if it should, the possible evil had better be risked, than allow an immortal soul to exchange worlds, unprepared for the solemnities of eternity. Let us be wisely faithful, and God will bless our fidelity. A. D. G.

JACKSONVILLE, FLORIDA, *Jan.* 1851.

For the Independent.

PRAYER FOR COLLEGES.

We have vast interests at stake in our Literary Institutions. In them are now being developed the germs of a mighty influence to go forth and bless or curse the world. The destiny of multitudes for time and for eternity have been wrapt up in the conversion of a single soul in college. Take for instance, Edwards, Bellamy, Hopkins, Dwight, Evarts, Cornelius, King and Calhoun; all of whom are the fruit of college revivals. And numbers now whose power for good may be as great and lasting are waiting in our colleges for the regenerating spirit, in answer to the prayers of Christians. God will be inquired of to do this.

The number of our colleges is 121; and the number of young men training in them is not far from 11,000; and every one of them to exert a mighty influence. In them are centered the hopes of the church. From them are to come our ministers and missionaries to supply the pressing wants of our own and other lands. How many of this number shall devote themselves to God's work, is depending on the prayers of Christians.

There is great encouragement to pray for the outpouring of the Spirit on colleges. In the year 1849, there were 5 revivals in various institutions. And since 1741, when the first revival occurred in Yale, there have been about 100 revivals in 37 different colleges, and in 18 different states, but mostly in New England. 84 colleges have had no revival. A number have had but one; Bowdoin 4; Nassau Hall 4; Illinois 5; Amherst 7; Marietta 7; Wabash 8; Williams 9; Middlebury 10; Dartmouth 10; Yale 21. And can there not be more than five revivals the present year, when the fruits are so precious, beyond ordinary revivals! Of the 11,000 students in our colleges not more than one-third, if so many, are pious. What an object of prayer! 8000 young men, and at such a period in their course! It is estimated that from one-half to one-fourth of all our ministers are the fruits of revivals in colleges. Of 795 graduates in Amherst, 420 entered the ministry. In some instances revivals have commenced on the very day set apart for fasting and prayer for colleges, almost exemplifying, "Before they call I will answer." If there is a dearth of self-denying ministers then let prayer go up for our colleges.

And let us not forget our other higher literary institutions. In our 43 theological seminaries, 12 law schools, 35 medical schools, we have 6,000 more young men, every heart of whom is in God's hand, and he can turn them. We need especially to pray for our Theological Seminaries. How blessed have been the results of revival in them—making self-denying missionaries, and elevating the standard of ministerial piety. There is great need that the church's teachers should be men eminently holy, and as in the seminary so will they be in the field.

The 931 instructors in our colleges; 122 in our theological seminaries, 253 in our law and medical schools, need the prayers of the church, lest our institutions, like some in other lands, should become impure fountains sending forth corrupting streams.

And let us not forget our common and preparatory schools, where are congregated such multitudes of youth, the future men of our country. And let us not forget the interest the churches have in the 3000 mission schools and seminaries, and the 250,000 children and adults there training to be teachers of the heathen world.

And if our benevolence is world-wide why should we not remember also the higher universities of other lands, within whose walls are gathered those mightiest in their influence on the progress of truth. In Great Britain there are 60 colleges within and without the universities, and 384 professors. Oxford and Cambridge with their 41 colleges have nearly 13,000 students, and if we estimate all others at a third more, it will give us more than 17,000 students training in the colleges of Great Britain, and the power of such institutions to spread error has been too often illustrated. In the German universities are 18,000 students, and how little the spirit of the Reformation prevails. In France, there are 11,000 students, 7,000 in Paris alone; 10,000 in the Spanish universities, and in all the European universities not far from 80,000. And how few of them, we have reason to believe, are imbued with the spirit of Christ. The interests which the Church has at stake in the schools of learning in Christendom ought to provoke to fervent prayer every one who loves Zion.

Poquonock, Ct. T. H. R.

For the Independent.

GOVERNMENT OF ADJECTIVES IN ENGLISH.

The government of adjectives may be treated in a manner analogous to that of the government of verbs. See *Independent*, of Jan. 16.

Adjectives, like verbs, are either subjective or objective.

1. Subjective adjectives, as their meaning is complete in themselves, require no complementary object; as, "white;" "round;" "awake." They admit freely, however, like other adjectives, supplementary or incidental objects.

2. Objective adjectives, in order to develop their full meaning, require a complementary object to accompany them; as, "a *heart*-rending sight;" "he was useful *to his country*;" "he was desirous *of praise*;" "mistaken *for an honest man*." Thus—

(1.) Some objective adjectives, in order to develop their full meaning, require a merely *passive* object. This happens, however, only in compound words; as, "a *soul*-stirring event;" "a *heart*-rending sight."

(2.) Some objective adjectives, in order to develop their full meaning, require after them a *dative* object, *i. e.*, a personal object, interested in and reciprocating the action of the subject noun. This object is expressed in English by means of the preposition *to* or *for* (the usual representative of the ancient dative); also by *towards, against*, etc. as, "good *to Israel*;" "useful *for man*;" "pious *towards God*;" "offended *against his servant*." After the adjectives *like* and *near*, it is expressed by a simple objective case; as, "like *God*;" "near *his friend*."

(3.) Some objective adjectives, in order to develop their full meaning, require after them a *genitive* object, *i. e.* a real object, also acting on the subject, and calling out his activity. This object is expressed in English by means of the preposition *of* or *from* (the usual representative of the ancient genitive); also by *about, at, for, in, on, over, to, upon, with*; as, "ashamed *of his conduct*;" "free *from crime*;" "uneasy *about his child*;" "disgusted *at the deed*;" "sorry *for his fault*;" "joyful *in our God*;" "dependent *on him*;" "victorious *over the enemy*;" "accustomed *to the habit*;" "only *to rest upon his word*;" "pleased

The weather has been and is exceedingly warm for the season. It is generally healthy throughout the country.

Why cannot the President, Mr. FILLMORE, after Congress expires, come out here to the great Fair? A live President would be well received, and give the government no trouble or anxiety such as the Emperor NICHOLAS was to them: for then they employed a very large police force dressed in citizens' clothes to follow him and see that no harm came to him, and they were glad enough when he was safe out of the kingdom. The story is that he is coming here this year to the Fair. I hope not: many Hungarians are here, the blood of whose brethren still cries from the ground. If our President would conclude to come, would it not be well for him to invite six or eight of our leading men of both political parties to accompany him?

They would all see enough to pay them for the journey, and be received as well as they could wish to be.

In return for their visit, no doubt Queen Victoria would visit the United States and her subjects in Canada. Such international courtesies would, I am sure, keep the peace better than hundreds of 74's or armies of fighting men.

A year and a half ago I made a prophecy which you printed in the Independent, that if the Navigation Laws were repealed our ships would load teas in Canton for London at a higher freight, while plenty of British ships were laying along side the wharf. This is lately fulfilled. The Oriental, Capt. Palmer, lately arrived in London with teas from Canton, freight £6 per ton, while English ships were taking at £3.10!! The Oriental made the passage in 98 days, while 111 is the shortest one before. She is again chartered to go and come again.

The Independent.

NEW YORK, THURSDAY, FEB. 13.

DR. BACON ON THE FUGITIVE LAW.

The following article from Dr. Bacon, on the Fugitive Slave Law, will be read with much interest by all who know him. It was written, as will be seen, at Rome, in the latter part of December. The arrival of it has given us a very pleasant surprise; for, supposing Dr. Bacon to be more intent just now on the investigation of the social, political and religious conditions of Italy, than on the affairs of this country, we had purposely refrained from soliciting his aid in our own discussions, or any endorsement by him of our opinions. The positions which he lays down in this voluntary communication are manifestly just and impregnable; and in their logical applications they cover the whole ground maintained by this journal. The slave, according to Dr. Bacon, is simply a prisoner of war, 'whose life has been spared because to his captor it was worth more than his blood.' It makes no difference with his relations in this respect, whether he was personally brought from a foreign country or was born on the soil where he is enslaved. He has all the rights, therefore, 'of a prisoner of war, not put on his parole; among the plainest of which is the right of making his escape whenever he can do so.' No citizen is under any obligation, legal or other, to hinder that escape. If he fears God, he will help and shelter the fugitive, and never betray him 'though every human power commanded to perpetrate the baseness, and Nebuchadnezzar's fiery furnace were the penalty.' The Dr. denounces the Fugitive Law as 'unjust,' 'severe,' and 'demoralizing and corrupting in tendency,' and finally 'unconstitutional.' He will yield to it no other than a passive obedience. He "will not lift a finger at its command," in his own emphatic words, "though all the marshals in the Union summon me to join the *posse* in pursuit of a hunted fugitive." At the same time, he would prevent and discountenance all 'violent and illegal resistance' to the law on the part of the citizen; and would counsel the slave while in his bondage to bear it patiently, until he can escape.

This is precisely the ground which is held and maintained by the Editors of this journal, and which we are confident will come ere long to be universally accepted. The right of the flying captive to defend himself by force, if that is needful to his escape, Dr. Bacon does not advert to; probably because at the time when he wrote, it had by no means assumed that prominence in the discussion which the advocates of the measure have lately sought to give it. His first principle, in regard to the slave and his obligation, is identical with ours; and this particular application of it is a direct inference from his premise, that the escape of the slave is on his part "nothing more than *a legal act of hostility against a government to which he* OWES NO ALLEGIANCE, and which refuses to treat him otherwise than as an enemy and a captive."

Those journals which have been so jealous of Dr. Bacon's reputation as to manufacture opinions for him on the Fugitive Slave law, would do an act of simple justice to him and to *The Independent* by transferring the following article *entire* to their columns.

PRIVATE JUDGMENT ON THE FUGITIVE-SLAVE LAW.

I might write many things about England; but I hope to understand the subject better when I visit England a second time, on my return from countries still more remote. A single month of residence in such a country is not enough to enable a foreigner, even though he be of the same race and language, to make any very satisfactory report concerning it from his own observations. I have been at Paris also, trying to learn something about that great Babylon, and though I was there only eight days, I might easily fill a column or two with the record of what I saw, and of how the French metropolis strikes the eye of an unsophisticated New Englander. But I do not like to inflict upon our readers a merely personal narrative of my own adventures and of my own feelings in view of what has happened to me. Of that, perhaps, they have already had more than enough.

May I not be permitted, then, to send you, in this letter, my "private judgment" on a matter which though it has been amply discussed in our columns, has not been discussed more at length than its importance deserves. I refer to that new law for the rendition of fugitives from service, which—as often happens with the most important measures—was carried through Congress at the close of the last session in such haste that probably the members themselves by whose voices the bill became a law, hardly knew what it was which they voted for. I write on this subject, not because I wish to put upon record any disapproval of what my colleagues have said or done in my absence; but rather because, having been expressly exonerated from the responsibility of what has been uttered in our columns on so important a subject, I wish to *take* the responsibility of declaring myself, and of showing where I stand in relation to a question which intimately concerns our duties as citizens and the honor and welfare of our common country.

It is necessary to a clear understanding of this matter, that we begin by defining the rights and duties of the slave in relation to the laws that enslave him and the government under which he lives in his hard lot.

1. First then, I say that by the law of nature and of nations, a slave, whenever he has the opportunity of putting himself beyond the reach of the laws that enslave him, has a right to do so, and by so doing becomes legally free. The slave, as regarded by the law of nature—and not less, as regarded historically, tracing his slavery to its origin in Africa—is simply a prisoner of war whose life has been spared because to his captor his life was worth more than his blood. (In Latin, the very name of slave—*servus* quasi *servatus*—tells the story.) He has precisely the same rights with any other prisoner of war not put upon his parole. One of the plainest of those rights—certainly the least questionable—is the right of quietly making his escape to his own or any neutral country, at the earliest opportunity. This right the law of nations universally recognizes. Fugitives from Hungary, when she was conquered and subdued by her enemies, found safety not only in Britain and America, but in Turkey. Ujhazy and his compatriots now enjoying a new home with us, escaped from the ruins of their country before falling into the hands of the Austrians. But if they had been compelled to surrender at discretion and had then made their escape, they would have received from our government and our people only a more earnest welcome. So if Kossuth and the partakers of his exile had broken out of Austrian dungeons, Turkey would none the less readily have afforded them protection against their pursuers. In regard to fugitives from all sorts of slavery, the law of nations is notoriously the same as in regard to fugitives from the disasters of war. All Southern statesmen know this. Not even Mr. Calhoun, in his most ingenious mood, ever thought of demanding from the British government the surrender of the fugitives from slavery who have escaped into Canada. The fact that a certain slave was born in his captivity while another slave was free-born, makes no difference with his rights in the view of natural or international law. The captive escaping from his captivity, or the born slave escaping from the house of his bondage, is an object of interest and sympathy with all the world save the captors and enslavers. Our own government not only acknowledges the right of every man to improve his social condition by expatriating himself and seeking a new home under other institutions; but it incorporates that right into its laws. It naturalizes all comers who are willing to abjure the allegiance in which they were born; and having naturalized them, it undertakes to defend them against all the claims of other sovereignties and other laws. Not only so, but our government, and even our existence as a people, is founded on that right. We have asserted and maintained that right, by arms, not only in our war for Independence, but in our second war with the foremost empire in the world. Who will tell us that a native of Virginia has not as good a right to expatriate himself as a Hungarian or an Italian, a Russian or an Irishman? By the law of nature then, as understood and accepted throughout the civilized world, and especially as acted upon by our own government, the slave, when he escapes from the reach of the laws which enslave him, becomes free by the exercise of a natural and inalienable right. He is not only free in fact, but free in law—as free in law as LaFayette was when his escape from an Austrian prison at Olmutz had been accomplished. His former owner or master has no more claim upon him than if the relation between them had been dissolved by a legislative act.

To this law of nations and of nature, the Scriptures give a Divine authority. It must be admitted that the Israelites to whom the Mosaic laws were given, were in many respects a barbarous people; and that, like other nations in the same stage of civilization, they were a slave-holding people. But to them their divinely guided lawgiver gave, in the form of a positive statute, that very principle of international law respecting fugitives from captivity or servitude, which is now recognized throughout the civilized world. I need not transcribe the law (Deut. xxiii; 15, 16,) even the reference to it is almost superfluous. Nor can any repeal, or contradiction of the principle on which the statute rests, be found in the New Testament. Whenever any man shall seriously attempt to show us, that the statute referred to was given to the Israelites, simply "because of the hardness of their hearts," like some other statutes of that civil code, it may be proper to attempt a serious answer.

2. While I thus assert for the slave a certain inherent right of self-emancipation, I hold that the legitimate exercise of that right is dependent upon certain conditions. The right of the captive to achieve his freedom by escaping to another country, is good against his master, and good against the government which enslaves him; but it is not a right to be exercised at all times and without regard to consequences. His supposed or factitious obligation to serve his master *is not* the only thing to be considered. He *may* have a wife or children whom he cannot take with him in his flight, and whom he ought not to abandon. He *may* find himself bound to his home, to his birth-place, to his friends, to his partners in bondage, by ties of affection and duty which he cannot sunder even for the sake of achieving his freedom. His opportunities of doing good where he is, *may* be such that he cannot reasonably expect to be equally useful anywhere else. And what is much more likely to be the fact, the probability of success in attempting to escape—or, in more comprehensive terms, the probability that he will be able to improve his condition by attempting to exercise this right—may not be such as to justify the perilous experiment. His right to improve his condition by emigration, is a right to be executed when he has the opportunity of doing so, and not when the opportunity is wanting. The teaching of the Apostle to the slave is, "*If thou mayest be free*, use it rather." If you have the opportunity of achieving your freedom, and of doing so without violating other obligations, be a freeman. In this respect again, the slave is on the same level with any other prisoner of war.

3. In another respect the same analogy holds good. Till the prisoner of war is set at liberty, or in some way achieves his liberty, he is, in some sense, the legitimate subject of the hostile power which holds possession of his person. We need not inquire whether in the war which has been so disastrous to him, his government was the aggressor—we need not stop to settle the question whether war even in a nation's self-defense can ever be right—the fact is, that for the time being he is under the jurisdiction of the power that has made him a captive; and to every mandate of that power, which does not require him to violate what he knows to be the will of God, he must be obedient. Till God opens to him a legitimate way of deliverance from his bondage, it is plainly God's will that he should suffer that bondage in all meekness. If then he is merely a prudent man, acting from no higher considerations than those of personal expediency, he will render a prudent obedience—if he is a conscientious man, with an enlightened conscience, he will render a conscientious obedience to the restrictions, just or unjust, which have been imposed upon his natural liberty. To be sulky or obstinate, to be mischievous and thievish, to be quarrelsome or insolent, to render only a heedless or deceitful obedience, or to be running away on every occasion when there is no opportunity or reasonable prospect of a real and permanent escape from captivity, is not merely foolish but wicked. So with the slave. Till the providence of God opens some deliverance for him, the law of his captivity is binding on him, just as any hard and unjust law binds those who are under it. As the first Christians at Rome must be subject to the dreadful tyranny of Nero, "not only for wrath but also for conscience' sake," so to slaves, so long as their bondage continues, the counsel of inspiration is, "Obey in all things your masters according to the flesh, not with eye-service as men pleasers, but in singleness of heart, fearing God: and whatever ye do, do it heartily as to the Lord and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ." To them it is said, "Be subject to your masters with all fear; not only to the good and gentle, but also to the froward; for this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully." Let the slave, then, endure in meekness all his wrongs till he shall find the opportunity of becoming free. To run away from work for a few days and skulk upon the next plantation—to run into the woods or hide in a swamp—does not make him free; it only aggravates his own hard lot and that of his companions in bondage.

4. The slave has no right to expect that citizens owing allegiance to the government that enslaves him, will use any violent or otherwise illegal measures for his emancipation. By "illegal measures," I mean measures in acknowledged resistance of existing law—measures in which the individual does not merely refuse an active obedience to a wicked law, but puts himself into active resistance of the government *de facto* under which he lives—measures contrary to the letter and spirit of the Divine precept commanding subjection to "the powers that be," which is being translated into the language of political and ethical science, the government *de facto*. A good man may have a profound conviction that the war which his country is waging against a neighboring people is unjust—he may believe that in all possible cases war is a public crime, and that the government has no right to detain any prisoner of war for a single moment—he may even believe that certain prisoners were seized and are detained in violation of the recognized law of nations; but such convictions do not require him, nor do they authorize him to use any illegal means for the release of those prisoners; nor have the prisoners, though assured of his sympathy and his benevolent regard for them, any right to expect that for their sake he will make war directly or indirectly on his own government. So, if I am a citizen of South Carolina, no slave there has a right to expect of me that I will interpose with violence or with any other illegal action between him and the State that enslaves him. No slave can reasonably expect of me as an individual citizen, that I will attempt to rescue him, by force or by any of the stratagems which are lawful in war, from the grasp of unjust though legal power. He may escape to Jamaica or Canada, if he can; nor am I bound to hinder him. The escape is on his part nothing more than a legal act of hostility against a government to which he owes no allegiance, and which refuses to treat him otherwise than as an enemy and a captive. But it does not follow from these premises that I am to take upon myself the function of righting his wrongs—still less that I am to enter into an extensive combination, public or secret, for the purpose of arranging and aiding the escape of slaves.

5. In the same way it is evident that no slave can reasonably expect that the subjects of other governments at peace with the government which enslaves him, will use any illegal measures for his emancipation. There is no doubt that if the British government should keep a fleet upon our Southern coast for the purpose of conveying fugitives to her West Indian Colonies, and should employ an extensive agency in our Southern States for the purpose of arranging and facilitating the escape of slaves—in other words, if Great Britain should undertake to nullify upon the soil of our Southern States the laws and institutions of those States—such a proceeding on their part would be regarded by our government as a hostile proceeding. Such proceedings would be perfectly legal in time of war, they are indeed one mode of making war; but they are palpably inconsistent with the continuance of peace. It would be precisely as if, in our late war with Mexico, the British government had undertaken to facilitate the escape of our Mexican prisoners. Now what would be an act of war if done by that government, could not be any less an act of war if done by subjects of that government. Those persons then who are held as slaves in any of our States have no right to expect that the citizens of any other State, or the subjects of any other government, will interfere with any illegal measures between them and the power that oppresses them.

6. Under the constitution of the United States, the person who is held as a slave by the laws of any one State, does not become legally free by escaping into any other State. A slave in North Carolina does not become legally free by absconding and taking refuge in the Dismal Swamp; he is liable to be recaptured whenever his master finds out where he is, for he is not yet beyond the reach of the laws that enslave him; he is just as much a slave as he was before. Just so if he escapes into the State of New York; he is not yet a freeman, he carries with him in his flight all his legal obligations to his master. If he would make himself really and legally free, he must not stop in New York nor in New England; he is no more a freeman there than he would be if he were skulking in the woods and swamps of the South. Those who advise him not to proceed to Canada, but to expect that the governments or the people of the Free States will do for him what under the Constitution of the United States they have no legal power to do, —advise him against his interests. Let him escape to Canada if he can, or to any other country beyond the jurisdiction of the Union; there he will be legally and completely free. If it be said that he has a *right* to be free in New York or Connecticut, I answer that *he* has precisely the same right to be free in North Carolina, but unfortunately the laws—"the powers that be"—have dealt unjustly with him and have robbed him of that right—just as they have robbed you and me of the natural right of buying coal for our studies and our parlors in Liverpool at English prices, and have compelled us to buy our coal of Pennsylvania monopolists at far higher prices.

For the slave, then, I claim the right to escape whenever he has the opportunity of putting himself beyond the authority of the laws which enslave him. I claim that at whatever moment he passes out of the reach of those laws he is legally as well as rightfully free. But I deny that he does pass out of the reach of those laws so long as he remains within the United States. I maintain that the fugitive having once found the opportunity of escaping ought not to rest till he has made himself really free; and that his duty to himself forbids him to remain where neither individual citizens nor the government of the State can afford him any legal protection against his master, when by a few hours more of locomotion he may arrive where all the legal ties which bind him to his owner are dissolved in a moment.

The fullness with which I have defined my views on this part of the subject, will permit me to be more brief in the statement of what I understand to be the obligations and restrictions which the Constitution of the United States imposes on the citizens and the governments of the free States in relation to fugitives from slavery.

1. The Constitution does not require the government or the citizens of a free State to adopt or observe the police regulations of any slave State in regard to people of color. There is no obligation upon us to establish a system of passports like that which annoys and irritates travelers at every step in all despotic countries, and which is one form of oppression at the South. Not one word in the Constitution requires us to hinder a black man, or a yellow man, from passing quietly and safely through all the free States, so long as he is not pressed and overtaken by some person to whom he owes labor or service.

2. The Constitution does not require any State as a government, or any citizen in his private capacity, to arrest fugitives or supposed fugitives from slavery and to advertise for their masters to appear and claim them. In the slaveholding States generally, every man, not white, is deemed and taken to be a slave till he is proved to be a freeman. Nothing in the Constitution requires us to transfer to our more favored soil this wicked and horrible rule. With us every man, of whatever complexion, is presumed to be not a chattel but a man, and has a right to go and come at his pleasure till the contrary is made to appear by testimony before some competent tribunal.

3. The Constitution does not forbid me, as a citizen of a free State, to exercise hospitality toward any man, of whatever complexion, who calls at my door, and asks for food or raiment or shelter. It does not require me to presume that the poor wanderer is a fugitive from slavery in a southern State; or if I know that he is a fugitive, it does not require me to presume that his master has any purpose or even a wish to reclaim him; or if I know that his master is in pursuit of him and that the hounds of oppression are close upon his track, the constitution does not require me even then to betray the trembling outcast. Nor would I betray him, God helping me, though every human power commanded me to perpetrate the baseness, and Nebuchadnezzar's fiery furnace were the penalty.

4. The utmost obligation or restriction which the constitution imposes upon us in this matter is, it takes away from the States, and from individuals, all *legal* power to protect the slave against his master after his master has come to reclaim him. No person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due. This is the whole story. The slave escaping into a free State, carries with him his legal obligation to his master. The State into which he has escaped cannot make him free without his master's consent. Any law enacted for that purpose by the State, is null and void as if it had been enacted by a debating society. Any violence employed to take the slave out of his master's hands, or to obstruct his being delivered up, after he is proved to be a slave, to the person who is proved to be his master, under the laws of the State from which he came—is illegal and revolutionary. Such violence is Lynch law. It imperils every man's peace and freedom, and strikes at the very existence of society.

5. Inasmuch as the Constitution of the United States is the supreme law of the land, and the government created by that constitution is alone responsible for carrying all its provisions into effect; and inasmuch as the States and the individual citizens have no legal power to do anything which that instrument forbids them to do; it follows that neither the governments of the free States, nor the individual citizens of those States are responsible for the injustice involved in the constitutional recapture and delivery of fugitives from slavery. I may see a thousand acts of gross injustice which I have no legal power to hinder or redress. My blood may boil with honest indignation; I may utter that indignation with a prophet's ardor or a poet's phrenzy; but if I have no legal power to interfere, I am not responsible for the wrong. The example of Moses when he interposed between a Hebrew slave and an Egyptian oppressor, and slew the Egyptian and hid him in the sand, is not an example for any of us, unless, like him, we deem ourselves commissioned to accomplish a revolution and to found a new and better government. Whenever we set ourselves to subvert by violence that great fact "ordained of God," the constitution under which we live, we make ourselves liable to the pains and penalties of treason; and if we attempt so great a destruction without a reasonable prospect of success and of erecting a fairer and better structure upon the mighty ruin, we shall deserve to be hanged for our folly, as many better men have been hanged for attempts less desperate under greater provocation.

And now concerning the law itself, for which in my capacity as a citizen of the United States, a unit in the great aggregate of the sovereign people, and an elector (directly or indirectly) of representatives in Congress, of Senators, and of the President, I am in some sense, and in the measure of my influence, responsible to God and to the public opinion of mankind,—a few words will suffice to declare my opinion, and to show the course of action to which I am willing to commit myself. Not having the law before me, my statements may be in some particulars liable to correction.

1. Admitting that the law is constitutional, and that it transcends in no respect the powers with which Congress is invested, it is unjust and severe far beyond what the constitution fairly interpreted demands. No reasonable man will deny that such a compact or provision as that which requires the delivering up of fugitives from slavery, is to be interpreted—as all laws which bear hard upon personal liberty are interpreted in the courts—*strictly*. If the Jew must have his pound of flesh, he must take it without drawing blood. But the law in question is not constructed at all upon that principle. It would rather interpret everything with the utmost liberality towards the slave-hunter and with unfeeling severity against the slave. Instead of being framed upon the supposition that it would be far better for ten slaves to escape than for one freeman to be kidnapped under the forms of law, it proceeds entirely upon the contrary hypothesis. It exposes every free black in the Northern States to be seized on the strength of affidavits that can be purchased for a dollar wherever there are villains who will swear to them; it forbids the commissioner to look behind those affidavits, or to inquire whether they are true; it delivers up the freeman whose liberty has been thus sworn away, and sends him a thousand miles to seek for his lost liberty where the legal presumption is that every black man is somebody's property, and where the father that begat him, and the mother that bore him cannot testify to his identity. It sets aside all those principles of common law which our courts and our people regard as the great securities of liberty, and introduces into the free States some of the worst atrocities of the slave code.

2. Its tendency is to demoralize and corrupt the people, and to destroy all respect for the administration of justice. It creates and distributes over the country a body of officers for the one odious function of doing what respectable judges and magistrates would do only with reluctance and abhorrence. To these officers it offers a bribe in the shape of a discrimination of five dollars between the fee for discharging a captive and the fee for consigning him to slavery. It irritates and inflames the sense of justice, and the passion for liberty among the people, by denying to the captive a trial by jury, and by making one of these "commissioners" competent to decide "summarily" upon the highest question, short of the question of life and death, that can come before a human tribunal. Such a law does not tend to secure "domestic tranquillity."

3. I do not hesitate to regard the law as unconstitutional, and to treat it accordingly. A law against the constitution is not a law, so far as it conflicts with that instrument. The constitution provides that in all cases at common law where the matter in controversy exceeds the value of twenty dollars, the trial by jury shall be preserved. The case provided for by this law, not being a suit in admiralty or in chancery, is a suit at common law in the meaning of that provision. Nor is this all. Who appoints these commissioners? The President with the advice and consent of the Senate? No. The pettiest postmaster in the back woods must be duly nominated by the President and approved by the Senate, but these high judges who are to try "summarily" causes which even in Austria would be tried deliberately, are appointed independently of the appointing power established in the constitution, because forsooth they are the "inferior officers" of the District Court.

I am for the repeal of such a law. I am for putting its constitutionality to the test. I am for using all *lawful* means against it. I yield to it none other than a passive obedience. I will not lift a finger at its command, though all the marshals in the Union summon me to join the *posse* in pursuit of a hunted fugitive. And in this last particular, at least, I doubt not I shall have on my side many of the wise and mighty—many of the rich and noble—who have been loud in the clamor to sustain the law. There are men connected with the New York press, and men holding offices of trust or honor under the Federal government who are mean enough to chase a fugitive. But when the Editor of the *Journal of Commerce* shall be found chasing a negro down Wall-street, at mid-day, or when the Hon. Daniel Webster shall be found personally aiding in the recapture of a slave at Marshfield or at Boston, "may I be there to see."

LEONARD BACON.

ROME, *Dec.* 31, 1850.

MR. BEECHER'S LECTURE.—Several gentlemen of this city have requested Rev. H. W. Beecher to repeat at the Broadway Tabernacle his lecture on *Character*, which has been delivered with great acceptance in Brooklyn and in several towns and cities of New England. The reports of this lecture which have appeared in the columns of *The Independent* and of *The Tribune* have awakened in many a desire to hear it from the lips of Mr. B. himself. The lecture will be given on Tuesday evening of next week.

THE LOQUACIOUS CHRISTIAN.

There is a loquacity upon religious subjects which does not flow from the abundance of the heart, and which is not borne out in the tenor of the life. Bunyan has aptly hit the character in the person of Talkative. Such a one professes to consider nothing so pleasant or so profitable as to talk of the things of God; and can find nothing recorded so delightful and so sweetly penned, as in the holy Scriptures. He is ready to talk of things heavenly or things earthly; things moral or things evangelical; things sacred or things profane; things past or things to come; things foreign or things at home; things more essential or things circumstantial; and to give a hundred scriptures for the confirmation of every word: but upon questions of experience and conscience, or questions of duty and practice, he is grossly ignorant and profoundly silent, while the general tenor of his life but ill accords with his profession.

While there are too many Christians whose conversation savors but little of godliness, it is to be feared also that there are too many *talkatives* in the Church—too many who are loud in profession, vehement in argument, and flippant in pious discourse, but who when put to the proof in times of opposition and danger, slink away and disown the very name of Christian.

One may even be zealous for the defense of truths which he has embraced intellectually, who yet does not maintain those truths in practice. Pride of opinion or pertinacity might lead him to the stake, when for the sake of truth he would not deny a single lust or leave off a single sin. "There is such a thing," says one, "as assenting to the great atonement of Christ, defending ably and successfully its divine character, its expiatory nature and its definite design, and yet living without its practical influence upon the mind, the affections and the life; and dying as fearfully rejecting it, and with equal guilt as he who openly avowed his disbelief in the divine revelation of the doctrine. There may be a secret practical rejection of the atoning blood, while the judgment fully and cordially assents to its truth and its necessity. It is not he who merely yields an intellectual assent to the truth of God's word who is accepted of God. Something far beyond this is needed. The atonement is a practical, influential, life-imparting and life-sustaining principle. It demands more than the bare and cold assent of the judgment. The *heart* must welcome it, and in order to welcome it, that heart must have mourned over the bitterness of sin in deep and unfeigned repentance before a holy God."

It is not enough to assert in argument the doctrines of Christianity—the practical influence of these doctrines must be seen in a consistent godly life. He who is to represent Christ before the world must have a deep sense of his dependence upon Christ which shall lead him to seek His spirit by daily communion and prayer. He must exemplify that spirit from day to day. The life must be *in* him, the spirit of love and obedience which cannot be changed nor be turned aside. Then the lips will be fervent and eloquent from the overflowing of the heart. Or if the tongue be stammering, the life will speak more powerfully of the truth and grace of Christ.

YALE COLLEGE.

The history of this venerable institution is in part the history of our country, and the history of education and religion during the last one hundred and fifty years. It was our privilege in common with more than a thousand of the graduates of Yale, to listen to the admirable Historical Discourse of President Woolsey at the semi-centennial celebration in August last, and to participate in the literary and social festivities of that occasion. The Discourse then pronounced has been published with a copious appendix, and will serve as a memorial not only of the occasion and of its author, but also of the College itself, its origin, its growth, its usefulness, and its renown. No literary institution in the country numbers so many living graduates as does Yale college,—graduates dispersed everywhere over this and other lands, filling posts of honor and usefulness in every profession and walk of life, and diffusing widely the blessings of a good education. To each and all of these this discourse will be welcome; to many it will be fragrant with pleasing and tender reminiscences of their own college days, and to others fraught with instruction and encouragement with respect to the progress of learning. With what grateful reverence should the churches and the ministry look back upon those ten ministers who in the year 1700 held a meeting at New Haven for the purpose of founding a collegiate school, and who subsequently gave the treasures of their scanty libraries "for the founding of a college" in that colony. With what thankfulness also should they remember the early benefactors of the college who enlarged and strengthened its foundation by gifts, small indeed to the princely merchants of our day, but great in the infancy of the American colonies.

In these days of extreme practical earnestness, how strange it seems that within a hundred years the regimen of a college should have been conducted with all the formal etiquette of military discipline, and its public transactions carried on through the cumbersome medium of Latin, except when the exuberant learning of a President made a diversion in favor of Hebrew or Sanscrit! How strange to the Freshman of 1851, to read that only seventy years ago the examination of the Senior class for degrees,—an examination conducted with solemn pomp and with abundance of Latin,—comprehended only *Cicero de Oratore* and the *Greek Testament*, in the languages, together with the then narrow "circle of sciences." How strange in these days of generous living, to encounter formal votes of Trustees prescribing how many pounds of bread, beef, veal, mutton or pork shall be allowed to the students in commons, and that "apple-pie shall be made of one and three-fourths pound dough, one-quarter pound hog's fat, two ounces sugar and half a peck apples." What reminiscences throng that old common's hall, with its rich service of pewter, its clammy bread and strong butter to be washed down with a mug of beer or hard cider! How strange in these days of radicalism in every department of society, to reflect that within fifty years the laws of Yale College enjoined the formal and measured obeisance of undergraduates to the President and Professors, and of the lower classes to the higher; and most of all, that within a hundred years corporeal punishment was inflicted upon dilatory or refractory students.

Yale College does not mark the progress of the age by lying moored in the stream of Time, but by its own progress, which has ever been ready, healthy, and sure. Since the foundation of that institution, all surrounding institutions of government, of religion, and of society have changed, and yet that college is in its spirit and its aim as much a thing of the present as if it were founded yesterday. Such an institution is one of the most valuable and enduring monuments of our national history. The ages write their record on its walls.

Dr. Woolsey's discourse is replete with the evidences of this. The history of the college is here woven into a consecutive narrative, succint indeed, but sufficiently full and varied, evincing on the part of the author the most thorough and patient research, and the most happy selection and condensation of his materials. The President reviews with an impartial yet a liberal scrutiny the administration of each of his predecessors down to that of the illustrious Dwight, to whom he pays this chaste and elegant tribute:—

"There is another reason also why I might reasonably be silent respecting Dr. Dwight's Presidency, for of the subsequent period, and of the living, it would be quite unbecoming to speak. That reason is that being nearly allied by blood to that honored servant of God, and having looked up to him in early youth with the utmost reverence, remembering him as the preacher who first moved my feelings and the adviser who solved my religious doubts and helped my pathway in spiritual things, while yet I was but a child; I would not, if I could, look on his character or his academical policy with the eye of a critic or a historian. Let it suffice to say that if power over the minds of young men, both as a teacher and adviser; if selections of younger colleagues, most completely justified by time and trial; if consecration with religious and self-sacrificing purpose to the interests of the College; if large views as to the plan and extent of education; if the absence of all that was little and selfish; if eloquent earnestness in promoting spiritual interests enforced by a holy life; if these and many other happy characteristics uniting in one college officer make a claim for love and veneration; then the love and veneration which was conceded to Dr. Dwight by contemporaries will not be withheld by posterity, even when recollection shall have become silent in the grave, and the living voice can no longer speak its convictions.

"It will be long before the graduates of Yale College will cease to speak of him as

Clarum et venerabile nomen
Gentibus, et nostro multum quod præduxat urbi."

This passage as it fell from the lips of the speaker quivering with emotion, was a model of simple and effective eloquence. And if we may speak the conviction of the silent and tearful assembly, it was that the mantle of that great and good man had fallen upon one worthy to wear it, and that the luster of Dwight's administration, though chastened and diffused, was not dimmed in his successor.

The same progress which has marked the history of Yale College, we doubt not will be chronicled at its next jubilee. But in order to this there must be among the graduates of the college a growing sense of obligation and an increasing spirit of liberality. In an Appendix to the discourse Dr. W. demonstrates the impossibility of putting Yale College upon the basis of a self-supporting institution, without sacrificing largely in the number of its students and consequently in its benefits to the public. The students now receive their education at about one-third of its actual cost. By the low rate of tuition the College is opened to the sons of the poor. But this is done by the most rigid economy of scanty resources. The College buildings are destitute of beauty and comfort. The scientific apparatus is scanty in comparison with the demands of instruction. The department of the modern languages, now an essential, remains vacant. And the very officers whose labors and reputation have given the college its character, are stinted in their salaries and compelled to eke out a livelihood by other means. This must not be. Each son of Yale who is reaping in money the fruits of his education, should refund with interest the two-thirds of its cost (say $100) which he derived from the permanent funds of the College. In this way a fund of a *hundred thousand dollars* could be raised without being felt except as a matter of grateful obligation by each subscriber. The alumni of Yale will not leave their *Alma Mater* to the precarious support of fluctuating classes and of generous but infrequent benefactions. The historian of the next jubilee, taking up the thread of history from that *Clarum et venerabile nomen* which posterity will then revere, will trace through the administrations of Day and Woolsey and their successors, the growing prosperity and fame, the material and intellectual enlargement, and the moral worth and grandeur of YALE; and poetry, eloquence, and song shall utter her praise echoed from some majestic hall by her twice thousand sons.

INTERPRETATION OF DEUT. XXIII: 15, 16.

There has of late been much dispute as to the application of the prohibition in Deut. 23: 15, to return the fugitive to his master. Some understand it as a universal prohibition, while others limit it to fugitives from among the heathen. We do not now propose to enter into the argument, but having seen in some exchange paper the remark of a flippant correspondent that to apply the prohibition to fugitives from Hebrew masters was "*utter nonsense*," we shall enumerate a few of the authorities who have perpetrated that folly.

The ancient Hebrew doctors applied this command to the case of Judaized servants of Hebrew masters, when threatened with removal from the land of Judea; as well as to fugitives from heathen masters. According to Selden, no mean authority in Hebrew antiquities, if a Hebrew master removed from the land of Israel to any other country, he could not compel his servant to go with him, if that servant was a Hebrew or had become in faith a Jew; and if the master should attempt to compel his servant to go with him and the servant should flee from him, the servant was safe in any part of Israel; the whole land and every part of it was his sanctuary. The master could not recover a fugitive in such a case. Thus the Hebrew doctors made a broader application of the command in Deut. 23: 15 than some would allow to it. And there seems to be no just ground for even the limitation which they put upon it. The Hebrew servant proper had his rights so well secured by law that he was under no temptation to run away from his temporary master.

Count *Pastoret*, in his elaborate history of legislation, understands this prohibition to surrender the fugitive to be universal; and his opinion is the more valuable because it comes from one accustomed to the interpretation of laws, and who wrote not as a theologian, nor as a controversialist, but as a historian. Alluding to the servant who had been enfranchised by six years' service, he says, "It is for such an one, or rather for *all* slaves (the Scripture does not particularize), that the Lord forbids the Israelite with whom one of these shall take refuge, to deliver him to his master, and commands to let him rest in the city which he shall choose as an asylum." This opinion is fortified by quotations from Jewish authorities.

The author of the article on Hebrew slavery in Kitto's Cyclopedia, quotes this very passage to prove that among the Hebrews, "servants had the power of changing their masters, and *of seeking protection where they pleased*."

Dr. *Scott* understands it "especially" but not *exclusively* of slaves escaped from among the heathen. His language is,

"We cannot suppose that this law required the Israelites to entertain slaves who had robbed their masters or left their service without cause: but such only as were cruelly treated, and fled to them for protection, especially from the neighboring nations."

Dr. *Chalmers* takes the same view. He had no thought of limiting the passage to fugitives from foreign nations:

"One should suppose that they must be the servants who were oppressed and treated wrongously by their masters who were to receive a harbor from those with whom they had taken refuge."—*Daily Scripture Readings.*

As Dr. Chalmers understands the rule, it would have a wide application in this country.

President *Wayland* in his letters to Dr. Fuller, p. 59, says:—

"The Hebrews were not only positively forbidden to deliver up a slave who had escaped from his master, but were commanded to allow him to dwell in the place that he chose in any of the gates where it liked him best. [Deut. 23: 15, 16.] . . . . . This precept, I think, *clearly* shows that Moses intended to abolish slavery. How could slavery long continue in a country where *every one was forbidden to deliver up a fugitive slave*." How different would be the condition of slaves and how soon would slavery itself cease, were this the law of compulsory bondage among us."

To these specimens of the opinions of the learned we add the common-sense view of a practical business writer—the late *David Hale*. We do not introduce his name as an authority upon such a question. He wrote little elaborately on the subject of slavery. Most of his articles about it were called out by the discussions of the times, and have no bearing upon questions now before the public. In these our readers could have no more interest than in any other old newspaper articles. Sometimes, during the Colonization controversy and the Abolition riots, he indulged in pointed squibs against the Abolitionists as well as against their more violent opponents, all which were relished in their time, but have had their day. But in reviewing Governor Hammond's letters, Mr. Hale laid out his full strength on the subject of slavery in all its aspects, and no doubt he would choose to be known and remembered by the essay rather than by the squib. As some of the readers of *The Independent* have learned through its columns to respect Mr. Hale, these may feel an interest in his view of Hebrew slavery and of the rendition of fugitives as contrasted with that of some of our "eminent divines." Like the latter, Governor Hammond sought to find in the institutes of Moses a warrant for American slavery. Of this, Mr. Hale observes:—

"If this Jewish code be a law to us, it must certainly be received with its various restrictions and limitations. It must be shown that we occupy among the nations, at least toward the heathen, the position of the Jews; and then not only the foreign slave trade becomes lawful, but our own citizens may be sold for a period of six years to one another in cases of poverty or debt, while enslaved strangers and their descendants must, should they consent, be received by baptism (answering to circumcision) into the church, and thus reduce the period of their servitude and modify its character in accordance with that of the Hebrews themselves, while such as decline the rite, as well as *all others*, in case of escape, *must in no instance be restored to their masters*, but (according to most commentators and the testimony of Josephus) share, at the close of fifty years, in the emancipation of the Jubilee. And since the Jewish Theocracy has expired, whence is derived our authority for adopting the laws of slavery which prevailed among the Jews, unless all other nations (certainly Christian nations) may adopt the same? And by what right does Governor Hammond apply the words of the Jewish law to Africans and descendants of Africans, when the slaves introduced among the Jews were a distinct people, the children of Canaan, upon whom alone was pronounced a curse, and from whom history shows that the Africans we enslave are not descended. While the argument from Jewish law would, if it had any force, lie rather against than for a system of perpetual slavery such as exists in our country, we deem it of no validity; since, as has been well remarked, under the glorious dispensation of the gospel, we are absolutely bound to consider ourselves as citizens of the world, and every man whatever, without any partial distinction of nation, distance, or complexion, must necessarily be esteemed our

Massachusetts is among them, in his private capacity as a Fellow of the College, may be taken as a hint of the probable result of any suit at law, founded upon the state of things contemplated in the bill.

However clear and cogent may be their reasoning against this particular manifestation of popular feeling, it would take a great many manifestos, with as weighty names as these, to convince the general public of this State that there is not a great and perpetual wrong in the tenure by which the dominant sect at Cambridge is holding this child of the Commonwealth in its suffocating grasp. Harvard College belongs to the *people* of Massachusetts, and by the grace of God the people, without distinction of sect or party, will yet have it and hold it; if not in one way, then in another. Brigham Young and his multifarious wives, have as much right to alienate it into the nursery of Mormonism as its present regents have to hold it, apart from the sympathies of the vast majority of the Commonwealth, that it may grind in the prison-house of a creed too often as intolerant in fact as it is lavishly liberal in theory.

By the way, the vexed question whether Mr. Bowen should be confirmed in the Professorship of History—which since his Hungarian articles in the *North American*, has assumed so much importance in the literary circles here—was settled on Thursday last by the vote of the overseers, *rejecting his nomination*, 33 to 39.

ITEMS.

Hon. B. W. Crowninshield died instantaneously during the last week, in his 80th year. He had been in Congress from the Salem district, and was Secretary of the Navy under Mr. Madison.

Jewett & Co. have issued, this week, the second volume of their Grotes' Greece. It is a most interesting as well as valuable work, and quite indispensable to the scholar. It will extend to ten volumes, which will be forthcoming, at intervals of from five to eight weeks.

Rev. J. O. Butler has accepted his call at South Danvers, and Rev. Mr. Harris, of Conway, his invitation to the Second church in Pittsfield.

Mr. Langworthy's church in Chelsea has been forced by its rapid growth to colonize, and the pastor has gone out with a flourishing colony with the prospect of speedily erecting a new church.

Mr. J. W. Wellman has received a call to the Presbyterian church in Derry, N. H.

Yours, MORTON.

THE GREAT EXHIBITION AND THE PALACE OF INDUSTRY.

BY OUR ENGLISH CORRESPONDENT.

ENGLAND, Jan. 28, 1851.

If the crystal palace has not "risen like an exhalation," as did the vast edifice created by the poet for the satanic host, the princes and peers, and many thronedom's, yet its rapid progress does appear almost to partake of the superhuman. A few months ago, might almost be said a few weeks ago—this palace existed only in the form of rude ore, stone, lime, limestone, sand, flint. The structure may now be said to be completed. Two thousand men, directed by skill and untiring energy, are showing what combined constructive powers can accomplish.

Eight miles of exhibition space have been appropriated; and yet there are objects, not deemed unworthy, for which space cannot be found. On all hands it is conceded that great judgment and forethought have been exercised by the Commissioners, and upon the continued exercise of these qualities much reliance is placed; but there will necessarily be disappointment and dissatisfaction in some quarters. Forethought, too, there must be in other quarters, in order to prevent embarrassment. Railway conveyance will have its vast powers taxed to the utmost; and other pressing wants on an enormous scale will have to be supplied. There is a couplet attributed to a visitor at Blenheim Palace, which presents itself as not altogether inappropriate in this case. The magnificent hall had been admired,—one room after another, filled with the richest treasures of art, had been inspected,—the magnificent library, with its 30,000 volumes of books, and historical pictures, had been walked through;—and finally, the chapel, where under a cumbrous monument of marble the ashes of John Duke of Marlborough rest, had been visited, and the show was over:—

"All this, quoth Dick, is wondrous fine,
But where do you *sleep*, and where do you *dine*?"

There was a long talk at Leeds last week upon these topics, at a public meeting called to consider such matters, when some curious facts, present and prospective, were stated. A railway agent said that it was supposed 100,000 persons would visit the Exhibition from the Leeds district only, so that if they began in the first week of July, there would be four or five trains, with 1,000 persons in each, running each way every week up to the end of October. The Midland Railway company are building 100 handsome carriages in addition to their great stock. Not many lodgings for the working classes have yet been registered; but one person is putting up a very unique establishment. Here is a description of it, which is both pleasant and picturesque:

"There would be in it two sleeping-rooms, containing an area of 25,000 feet, and two other dormitories of half the size. These four rooms were calculated to provide accommodation for 1,000 persons per night. Every lodger would have the separate bedroom, and it would be separated from all the others by a partition seven feet high. The upper part of the apartments would be open for the purposes of ventilation. In each room would be a good bed, and every man would have the key of his own dormitory. Each room would be five feet wide and six and a half feet long, with a bedstead extending down one side of it, upon which would be a hair or wool mattress, with ample blankets, sheets, &c. Then the dining-room would have an area of 2,500 feet, and the reading and smoking-rooms would be of the same size. On the top of the building was a lantern 1,500 feet square, in which visitors could obtain an excellent view of "Old Father Thames," and the surrounding country. As to the victualing department, hot rolls would be baked upon the premises, and the mode of charging for food would be such that every man would only pay for just what he ate. Mr. Harrison's opinion was that a very decent breakfast would be had for 4d. or 6d., and a good dinner for 8d.; and there would be no lack of provisions there, for the contracts were already entered into. The price of lodgings would be 15d. per night, including attendance. Boots would be cleaned for a penny per pair; the barber would attend to their heads and chins equally cheap; and there would be a room for luggage, the charge for storage in which would be one halfpenny. An omnibus would run between the Mechanics' House and the Exhibition, the fare by which would be one penny."

The managers are anxious that there should be club organizations, so that something like the statistics of renting should be prepared beforehand; and these organizations are forming, and existing organizations are being made available. For a notable example, the temperance societies talk of going up 100,000 strong, and of inviting Prince Albert to give them his countenance. "The grand united Order of Odd Fellows" also are arranging to make a week of it. So here is discipline, forethought, economy, all induced by the Exhibition. The following curious computation has been made:

"If for nothing else, this tremendous pile of transparency is astounding for its cheapness. It is actually less costly than an agricultural barn, or an Irish cabin. A division of its superficies in cubic feet by the sums to be paid for it brings out the astonishing quotient of little more than one halfpenny (nine-sixteenths of a penny) per cubic foot—supposing it to be taken down and returned to the contractors when the Exhibition is over; or if it remains a fixture, the rate of cost will be rather less than a penny and one-twelfth of a penny per cubic foot. The ordinary expense of a barn is more than twice as much, or twopence halfpenny per foot. Here are the figures: the entire edifice contains 33 millions of cubic feet. If borrowed, and taken down, the sum to be paid is £79,800; if bought, to become a winter garden, £150,000."

Nothing definite is before the religious public with respect to a special *Improvement of the occasion*. The Bishop of London made suggestions, and invited cooperation; but he has been sorely worried, and is now eating the somewhat bitter fruit of his own Tractarian ways, and has little time or strength for this object. He fairly wept before a deputation, consisting of the friends and parishioners of the Rev. Mr. Bennett, who waited upon the Bishop to ask him to relent, and not press for the resignation of the devoted ritualist. It has been suggested that the Bible Society should use the great occasion, and distribute to visitors, "every man in their own tongue," the living Word: and one nobleman is understood to have given £1,000 toward this special object. This society has recently lost its secretary, the Rev. A. Brandram, by death. Though in many respects below the excellent Mr. Owen, who lived, labored and almost died for the society, the late secretary was an able functionary; but the committee and executive need reviving. Fresh blood needs to be infused, and large and holy purposes to be formed and carried out.

Cannot America send a missionary band to Hyde Park? Not for the foreigners, but for us, who cannot be, who will not be "foreigners" to those who speak in our own tongue, who are of our flesh and of our blood, and our bones. The people would hear *them* gladly, while they told of Religion and Freedom,—of the Freedom which the reception of the Truth confers. There is a great and growing distrust of the clergy in the popular mind; and, to be accepted, Religion must be preached to the masses on a different aspect, and by non-professional advocates.

AGRICOLA.

RELIGIOUS INTELLIGENCE.

AMERICAN BIBLE SOCIETY.—At the regular meeting of the Board, on Thursday, Feb. 6th, Dr. Cocke, V. P. presided; eight new auxiliaries were recognized, one of them in Texas; and Rev. Dr. Stiles Special Secretary at the South, reported that he had organized at Savannah, a Bible Committee, and received for it liberal contributions, for the purchase of Bibles, employment of a distributor, and for other purposes. A grant was made to assist in printing the Gospel of Matthew in the Seneca language, and donations of Scriptures for Cuba and Central America.

Letters were read from the British and Foreign Bible Society, announcing the death of its senior secretary, Mr. Brandram, and in relation to the new Chinese version. One from the French and Foreign Bible Society, repeating their request for funds; one from the Rev. Mr. Coan, at the Sandwich Islands, remitting one hundred dollars as a donation from his Church at Hilo, and stating that the same Church (recently gathered from heathenism) had contributed $2,000 to various benevolent objects during the past three years.

SABBATH PROFANATION BY SUNDAY-SCHOOL CHILDREN.—This is the subject of discussion at the next meeting of the New York Sunday-school Teachers' Association, to be held on Monday evening next, in the Central Church, Broome-street. We hope the inquiry will result in some effectual measures to check a growing and alarming evil. Children turned adrift the moment they leave the school-room, are left a prey to all sorts of temptations and seductions, and many sad results are already known.

NEW MEXICO.—The *Christian Advocate and Journal* has a letter from Mr. Nicholson, missionary at Santa Fé, dated Nov. 28th, announcing all well, and that he has been joined by Rev. M. Kephart, of the American Missionary Association. The two "dwell together in unity" as brethren. He mentions, too, the presence of a valuable brother of the name of David Whiting, formerly of Philadelphia, who is making himself useful. Brother Nickolson has administered the sacrament of the Lord's supper once, under circumstances and in a presence exceedingly novel.

AN INDIAN CHIEF ORDAINED.—Chilly McIntosh, better known as Gen. McIntosh, head war chief of the Creek Nation, has been regularly ordained to the work of the gospel ministry, and is now in the employ of the Baptist Indian Board. The *Indian Advocate* says of him:—

"Brother McIntosh is a man of good address and education, well read in general history and literature, and has been for a long time a devoted reader of the Bible. His age, and intimate knowledge of the manners, customs, and laws of his Nation, fit him preeminently for usefulness, and we look forward, with ardent expectation, to the results of his valuable cooperation in advancing the social and spiritual interests of his people."

WELSH CONGREGATIONAL CHURCH IN CINCINNATI.—The *Central Herald* describes an interesting meeting of this church:—

"Addresses, in the Welsh language, were delivered by Rev. Messrs. Price and Chidlaw, and a collection of $89 15 manifested the deep interest of this people in the spread of the Gospel in the land of their adoption. This Church under the pastoral care of Rev. James Davies, is in a prosperous condition, and its Sunday-school is one of the most flourishing in the city. Thirty dollars of the collection mentioned above has been applied to constitute Mr. Davis a Life Member of the A. H. M. S.

CONGREGATIONALISM IN THE WEST.—A correspondent of the *Central Christian Herald*, "G. N. S." of Michigan, speaking of the prospects of the New School branch of the Presbyterian Church, thinks that its dangers are about over, either from "Free" Presbyterianism, Old School, or Congregationalism. Of the latter he says,—

"There is but little danger that Congregationalism will make any serious inroads upon our Church. Five or six years ago, a few timid persons entertained some fears on this point; but time has dissipated them. A decided *reaction*, in favor of our Church, is *now* taking place. Within the last few years, the changes from Congregationalism to Presbyterianism, I think, have been more numerous than from the latter to the former. Three or four Congregational churches in the bounds of our Presbytery have disbanded, and united with us. Similar changes have been realized quite extensively in the west. And I am satisfied that a continued agitation of the comparative claims and excellences of the two denominations would result more and more in favor of Presbyterianism."

MINISTERIAL EXPERIENCE.—A minister in the West writes to the *Presbyterian Herald*, of Louisville, detailing a remarkable experience which lately occurred to him, and which he says was as new to himself as he presumes it is unknown to most of his ministerial brethren:—

"On my last visit, at the close of a year, during which I had preached every sixth Sabbath in a little Scottish church, amidst the long-leaved pines of Eastern Mississippi, every dollar of my salary was paid without a frown or complaint."

CHRIST CHURCH, BRIDGEPORT.—A new Parish bearing this title has been organized. The North Congregational meeting house has been purchased and fitted up for its use, and the Rev J. Howard Smith (late of South Carolina) has been elected rector.—*Calendar*.

The *Calendar* should have mentioned, that the building purchased was left by the "North Congregational" Society, because they had completed a new and costly house, and therefore had no further use for the old one. A stranger might now not unnaturally infer that the society had become extinct.

HAYTI.—The *American Baptist* has a letter from Mrs. Judd, the wife of the missionary in Hayti. She reports that Mr. Judd had recently baptized seven persons, all females, at St. Marc. There are said to be twelve others at that place all desiring baptism, and Mrs. J. says the work has but just commenced.

APOCALYPTIC COLOR.—Every body knows the use of the scarlet-colored dress in the Apocalypse. It is marvelous that Romanism should have put on the very dress. Read the following from a late foreign paper:

"CURIOUS COSTUMES.—The three new Cardinals, the Archbishops of Toulouse, Rheims, and Bensançon, were presented to the President of the French Republic by the Pope's Nuncio. They wore red caps, red stockings, black Roman coats lined and bound with red, and small cloaks."

REVIVALS.

NORTH-EASTERN OHIO.—The pastor of the Congregational Church in Morgan, O., says that "the first of a series of meetings," which it is proposed to hold in that section of the country, "has just closed with the happiest results. The presence of the Holy Spirit has been with us of a truth, melting the hearts and transforming the character of the piety of the entire church, and of many of other denominations who have heartily participated in the work. Scores have been converted from the world, of all ages and classes. From fifteen to twenty family altars have been erected."

BURLINGTON, N. J.—The *Philadelphia Chronicle* says there is quite an interesting state of things here; the Baptist Church have received seven, and others are inquiring for the way of life. Meetings have been held every evening in the Baptist church for the last six weeks. The Presbyterian and Methodist churches, also, are now holding similar meetings regularly.

GENESEE, N. Y.—A correspondent of the *Sabbath Recorder* says there is a revival in the Seventh-Day Baptist Church; nine have been received, and others give evidence of a change of heart.

"The work is still progressing, in a quiet and powerful manner. The Holy Ghost is manifestly the leading influence, and so far as its workings are followed, souls are benefited. No extra means have been employed, nor has there been any of that excitement which sometimes attends special efforts for a revival. It is God's doing, and is marvelous in our eyes."

DUNDEE, ILL.—A letter to the *Prairie Herald*, Jan. 13, says:—

"A meeting was commenced in the Baptist Church there, some four weeks ago, which has been increasing in interest since that time. A week ago last Sabbath six individuals were baptized. Three of them were husbands and fathers, another was a young man and the other two were young ladies. There is very little excitement there, and there is abundant evidence of its being the genuine work of the Holy Spirit. I left them the 9th inst., since which time I have not heard from them. There were probably several baptized last Sabbath, and there will be additions to the other churches as the result of the revival."

FULTON, OHIO.—In this village, adjoining Cincinnati, 23 persons were lately received on profession of faith. The *Central Herald* says:—

"This has greatly strengthened that feeble Church. A portion of its members, living in the village of Jamestown, in Kentucky, just opposite Fulton, have erected a house of worship, with a view of forming a new church in that place. It will be dedicated next Sabbath; sermon by Dr. Beecher."

PORTSMOUTH, OHIO.—We learn from the same paper that this church has lately received at one time 33 new members—two-thirds on profession.

TYRINGHAM, MASS.—Rev. John Alden, pastor of the Baptist church in Westfield, writes to the *Watchman & Reflector* an account of two weeks' labor with the church in T.:—

"Through the abundant mercy of the Great Head of the Church, we enjoyed a precious revival. The way had been in a measure prepared by the labors of Bro. H. T. Love, of North Adams, and Bro. H. Fittz, who had each of them spent about a week previously with this church. The third evening there was a manifest descent of the Holy Spirit upon the congregation, and eighteen were found anxiously inquiring what they must do to be saved. On the third and fourth Sabbaths of December, I baptized nineteen adults, twelve of whom were in married life.

REV. BAPTIST W. NOEL.—Mr. Noel has baptized 156 persons since he has been the pastor of the John-street church, London. Among them has been one barrister-at-law, one lieutenant of the Navy, one cripple, one half deaf and dumb, and five Sabbath-school teachers. Others are now waiting for immersion. I think I may say that half this number is from the Church of England. Mr. Noel is a thorough Baptist, always setting forth baptism where there is mention of it in the subject of his sermon.—*Baptist Reporter, Eng.*

PRUSSIA.—Mr. Lehmann in a recent letter says:—"In general, the kingdom of our Lord is everywhere on the increase; and when I consider what the Lord has done during the past twelve or thirteen years, since the time when I was alone in all Prussia with two or three feeble brethren, and could survey a crowded meeting in our chapel, all full of glowing love to the Savior and to his truth, and then in spirit travel over all those fields where my feet have stood during this year; my heart bursts forth in praise for the overwhelming grace of God, who has so soon and so abundantly crowned our feeble efforts with the most glorious results. Surely this is the Lord's doing and it is marvelous in our eyes.—*Macedonian.*

SIAM.—Mr. Jones under date of July 31, says: "The state of the country, viewed politically, is a very unsettled one. An English embassy has been expected every day for the last three months, and the expectation has kept the Siamese government in constant agitation and brought untold misery on the people, thousands of whom are kept in garrison and half starved. What multifarious wretchedness comes from heathen governments, and some that are not strictly heathen—only the Day of Judgment can show. Through the divine favor we have not been molested. Business stagnates; the whipping is subjected to all manner of annoyances, but these things cannot last long. Some change must come and our hopes are always for the better."

MODERATOR OF NEXT ASSEMBLY.—It is stated that the Rev. Dr. John Smith, first minister of the parish of Montrose, will be proposed as Moderator of the next General Assembly of the Church of Scotland.—*Scotch paper.*

LITERARY.

"Our Country, its Security, under God, in Constitutional Law," is the title of a Thanksgiving Discourse by Rev. A. D. Eddy, D. D., pastor of "under God," in the title, virtually recognizes the paramount authority of the "higher law;" but the Doctor prudently declines giving any opinion as to the "character and bearing" of the Fugitive Law.

Rev. N. S. Wheaton, D. D., has published a discourse on "St. Paul's Epistle to Philemon," delivered in Christ Church, Hartford. The learned Theban declares that Philemon was a slaveholder and Onesimus an escaped slave, safe from pursuit, and sent back by Paul, without any reference to a "higher law" than the law of the country requiring his return.

"We ought to obey God rather than men," is the doctrine of a "Sermon for the Times," by Rev. Augustus Woodbury, minister of the Unitarian Society in Concord, N. H.

A discourse on the recapturing of Fugitive Slaves, delivered at Stoneham, Mass., by Rev. W. C. Whitcomb, pastor of the Congregational Church.

Messrs. William Hall & Son, Music Publishers, 239 Broadway, are publishing a collection of 24 of our most devotional Psalm Tunes in a sheet form, two pieces on a sheet, arranged with accompaniment for the Piano-forte, Organ, Seraphine, Melodeon, or Eolian attachment. The plan is a very good one, and meets a want which has been very widely felt, especially in those numerous Christian families which possess and use the instruments named. The tunes selected are—

No. 1. Old Hundred and Dundee; 2. Windham and Arlington; 3. Boylston and Pleyel's Hymn; 4. Mear and German Air; 5. Rosefield and St. Thomas; 6. Stonefield and St. Mary's; 7. Wells and Shirland; 8. Nuremberg and St. Mary's; 9 Woodstock and St. Ann's; 10 Duke-street and Sicily; 11. Warwick and Alexandria; 12. Greenville and Balerma.

Hastings Weld's monthly "Mentor" for February, has a picture of the Smithsonian Institute building at Washington.

A head of Pope Leo X graces the February No. of the "American and Foreign Christian Union" magazine for February.

Harper's New Monthly Magazine increases at the rate of 5,000 copies per month.

Mrs. Whittelsey's Magazine for Mothers and Daughters gives monthly proof that she has lost none of her tact or earnestness in the cause to which she has devoted so large a share of her useful life.

The Knickerbocker for February, has among other enrichments a good version of the story of "The First Brick" which a young man laid on entering his apprenticeship, and which at the end of twenty years, and after he had risen to eminence in his profession, he took the pains to dig out of a farmer's cellar-wall, and had it set in bronze for an inkstand.

Graham's Magazine for February is a double number, and has contributions from forty American writers.

Crocker & Brewster, Boston, have published a 12mo volume—"Elements of Intellectual Philosophy," designed as a text-book and for private reading. By Hubbard Winslow, A. M., of Boston, author of "Philosophical Tracts," "Young Man's Aid," &c.

The *Literary World* adduces a fact which seems to shed decisive light on the long-vexed question as to the origin of the ancient stone edifice at Newport which many have supposed to be a relic of the Northmen.

"In the will of Governor Benedict Arnold, which was executed in 1679, in speaking of his burial, he directs that his body shall be buried in a certain plot of ground, 'on the line or path leading from my house to my stone-built wind-mill.' From this it follows, that the structure was then a wind-mill belonging to the Governor, and was distinguished from surrounding wind-mills, as being built of stone. No other one of stone now exists, or is known to have existed. The place of the Governor's sepulture is still known, and the present ruin is the wind-mill specified. It might be a question worth pursuing, to inquire whether in that part of England whence Gov. Arnold came, it was customary to build structures of that kind on arches. At any rate, such a mode may be easily accounted for in various ways, without the necessity of resorting to Scandinavian architecture."

There are materials for much study to the statesman, in Mr. Flagg's History of the Internal Improvements of New York, in *Hunt's Merchants' Magazine*. The facts in the February number, showing the effect of every reduction of tolls in increasing the quantities transported, may lead to some calculations of importance, as to the probable effect of a toll on Atlantic transportation, ranging from 10 to 40 per cent. of the value of almost every article brought to our shores on that "canal." For the year 1850, the increase in the value of domestic produce exported from New York is greater than the increase of dutiable goods imported. The extent of commercial operations in New York, indicated by the imports and exports together, reached $186,034,425 in 1850, an increase of $50,000,000 over 1849.

FOREIGN.

The steamer Canada arrived at Boston on Wednesday.

The Duke of Newcastle, a consistent and obstinate enemy of all modern reforms, from Catholic Emancipation to Cheap Postage and Free Trade, died Jan. 12, aged 66. The Earl of Lincoln, his son, succeeds to the title.

The Holsteiners have surrendered unconditionally to the dictation of the German powers, sided by Russia.

Louis Napoleon has achieved a complete triumph over Gen. Changarnier, who is deprived of his command. Gen. Barguy d'Hilliers, succeeds to the army of Paris, a devoted Bonapartist and Romanist—the Pope's General. The Royalists in the Assembly have overdone their part, and lost ground by it.

A petition to the English Government asking for aid to Kossuth and his companions has been signed by many of the most influential citizens of Manchester. Wonder who paid the passage of William and Ellen Crafts, who are now agitating in Scotland.

A friend in England writes, 17th January:—

"To-day the mercury is fifteen degrees above the freezing point, out of doors, under cover. The weather moist withal. I have the flowers of autumn and spring in my garden; the Crocus gleams beside the German stock. The Chrysanthemum and the Monthly Rose look down upon the Snowdrop and Primrose. With the invalid all is relaxation and debility. "A green Yule makes a fat Churchyard." I have ten times thought of an American friend's wish for a taste of clear, cold, dry, down-east weather.

Rev. Sir Frederic Ouseley, Bart., and Sir John Harrington, Bart., whose names have been brought before the public prominently in connection with the Bennett affair, are also of Oxford. The Rev. Mr. Gex, and the Rev. Mr. Fyffe, are of Cambridge University. Mr. Bennett himself was formerly student of Christ-church, Oxford, where he imbibed the opinions, under Dr. Pusey, which have led to his present position in the Church.

The number of persons exiled from Rome since the return of the Pope is thirty-six thousand.

A POINTED QUESTION.—Can any of our readers solve the following:—

The grate being MT
The man put:

The following is the proportion of committals to the population of the three kingdoms:—In England and Wales, 1 offender to 572 persons; in Ireland, 1 offender to 194 persons; in Scotland, 1 offender to 601 persons; so that by this scale Scotland appears to be the highest, and Ireland the lowest in general civilization.—*Spectator.*

LIMERICK BUTTER.—Lieut. Colonel Costigan was heard to say, in a select society, lately, that instead of butthering his eminence in addthresses, the people of Limerick had better send a few crocks of butther for his eminence's tay parties in Goolden squeer.—*Punch.*

On the twenty-fifth anniversary of the succession of the Emperor Nicholas to the throne, a day usually considered fatal to the Russian monarchs—his confidence and calmness were so great, that he ventured about without an escort, and attended only by his staff, who were almost immediately separated from him by the throng.

The Right Hon. Dr. Lushington, Mr. Falconer, and Dr. Twiss, of Doctor's-commons, are appointed arbitrators to determine the boundary between the provinces of Canada and Nova Scotia, which has for some years been in dispute.

"It is said that among all her seaward-looking cliffs Spain *has not a single light-house*, from the Pyrenees to point Europa; she has no railroads, no canals, no telegraphs; and till recently there has been no safety for travelers on the highways."

The Earl of Shaftesbury, it is understood, intends resigning the Chairmanship of the House of Lords next session. Lord Redesdale has intimated his consent to succeed the noble earl.

THE EXHIBITION.—The Mayor of Leicester has taken a suit of four rooms over a grocer's shop in King's-road, Chelsea, at the rent of 100*l.* for the month of May.

The Society for the promotion of Christian Knowledge have signified to the venerable Archdeacon Sinclair that they will subscribe the sum of 500*l.* towards the objects proposed by the Committee appointed by the Bishop of London to make arrangements for enabling foreign visitors to attend Divine service during the Exhibition in 1851.

THE CENSUS IN FRANCE.—It has been the custom in France to take a census of the population every five years. The last having taken place in 1846—the present year will therefore see this great and useful operation renewed. The population of France in 1700 was 19,669,000 souls; in 1801, 32,560,934; and in 1846, 35,400,486.

Professor Forbes, having measured a thousand of each nation,—English, Irish and Scotch,—gives the following as an average high of each:—English, 68 1-2 inches; Scotch, 64 5-8; Irish 70, and the age of each 21 years.

The *Times* warns strangers in advance of long bills and extra fees. Two millions of persons suddenly added to the two millions of population which London possesses of its own, will certainly make the cost of board and lodging rise to a tremendously high figure. Visitors, therefore, had better see that their purses are well filled, and take care of them while there, for the Fair will be a splendid harvest for pickpockets from all parts of the world.

A young lady, passing from Scotland to England at Christmas, brought with her, openly, a couple of gallons of whisky, with a permit attached, which she was bold, very bold, to show her gallantry. Not so.—Her whisky was seized at Berwick—and she, too, was seized. She was kept in durance three days, and then set at liberty.

HUNGARY.—The Vienna correspondent of the *Times* writes as follows:

I have recently had opportunities of hearing several well-informed Hungarians discuss the policy of Ministers toward their native country. They are unanimous in their opinion that things cannot be carried on as they now are for any length of time, it being next to impossible to Germanize the Magyars, who are, perhaps, more the willing slaves of ancient forms and customs than any other European race. Whenever an opportunity presents itself the national feeling is shown.

TREATY BETWEEN SWITZERLAND AND THE UNITED STATES.—The National Assembly of Switzerland have given their sanction, without one dissenting voice, to the treaty between that country and the United States. In accordance with the recommendation of the committee which reported the treaty, a paramount mission, with a Charge d'Affaires, will be established at Washington in the course of next summer, in case the Senate approve of it. As a proof of the friendship of the Swiss government towards this country, it may be mentioned that a block of marble, quarried from the Alps, will soon be on its way here for the Washington Monument.

NAPLES, DEC. 24.—The Neapolitan government at the present moment is in a state of alarm, knowing that a considerable number of "addresses" have entered the kingdom, which papers are supposed to emanate from Mazzini. One cannot see a copy of the "address," but from what I gathered from a gentleman who has read it, the paper appears to be similar to that circulated in Leghorn, Genoa, and Rome. Some arrests have taken place on this account, and the activity of the police is, if possible, greater than ever.

CONGRESS.

THURSDAY, Feb. 6, 1851.

IN SENATE.—Rev. R. R. Gurley petitioned that public documents be furnished for the Republic of Liberia.

Mr. Rusk called up the Postage bill from the House, and moved it be made the special order for Monday next.

Jefferson Davis was opposed to making special orders. He was for sticking to the calendar.

Mr. Dickinson said that if the calendar had been taken up regularly, from the commencement of the session, it would be right to continue it; but a different course had been pursued, and now but three weeks of the session remained, and unless the bill was made the special order, it would not be reached. The motion was then agreed to. Yeas 25.

The bill relating to Private Land Claims in California being put on passage, Mr. Benton moved to recommit, with voluminous instructions. Rejected, yeas 8, nays 30—bill passed.

IN THE HOUSE.—Mr. Gilbert gave notice of his intention to introduce a bill to create and establish a branch mint of the United States at San Francisco.

The House went into Committee of the Whole on the state of the Union, on the bill authorizing the territories of Oregon and Minnesota to take charge of their school lands.

Sundry bills were reported.

The correspondent of the *Journal of Commerce* says:

"I am afraid that the House Postage bill will not pass the Senate, nor any substitute for it. A memorial was presented to-day from Mr. Bates, of the New York Cheap Postage Association, to contract for carrying the mails on all the routes now existing or to be established, at rates much reduced from the present ones, and to give security therefor, and pay the government for the privilege a million of dollars for the first ten years. The memorial was referred, and I have no doubt the plan is feasible. It is, at all events, an argument in favor of the reduction of postage rates."

FRIDAY, Feb. 7.

IN SENATE.—After receiving and laying on the table the daily quota of petitions against the Fugitive law, Mr. Winthrop said he had received by mail a certificate of the election of Robert Rantoul as Senator from Massachusetts until 4th March next. The certificate had been sent him by the Secretary of the Commonwealth, with a request to hand it to Mr. Rantoul, if present, or to present it to the Senate. After consulting with the friends of Mr. Rantoul, he had waited a day, but as Mr. Rantoul had not arrived, and from some cause unknown, perhaps derangement of the telegraph, nothing has been heard of his views upon the subject, and not desiring to hold a seat when, perhaps he was not entitled to it, he concluded to present the certificate to avoid misconstructions of his conduct. He presented the certificate, which he considered sufficient to close his duties as a sitting member. He then vacated his seat.

Mr. Clay intimated that the election was not complete until accepted. Mr. Butler said that acceptance must be implied. Mr. John Davis moved that Mr. Winthrop retain his seat. Mr. Rhett contended that the Senator appointed by the Governor could only hold his seat until the day of meeting of the legislature. The Chair (Mr. King) held that the presentation of the credentials was conclusive.

Mr. Hale said the question was not one for the Senate to decide; it was treating Massachusetts with want of respect. That State certified that they had filled the vacancy, and the Senate now undertakes to tell Massachusetts that she has not done so. Such action was disrespectful also to Mr. Rantoul, for it implied that he would do that which no man was ever known to have done, refuse a seat in the Senate.

There was much further debate, pro and con. Mr. Hale moved to lay the subject on the table. Lost—23 to 25—and finally the Senate adjourned, having decided nothing.

The House went into Committee of the Whole on the state of the Union, and proceeded to the consideration of the bill to establish a Board of Accounts, to consist of three Commissioners at $4,000 each per annum. Their decision on claims referred to them to be final. An attorney to represent the United States. Clerks to be appointed. After some time spent in discussion, the House adjourned.

SATURDAY, Feb 8.

IN SENATE.—Petitions presented by Messrs. Seward, Chase and Hamlin, were laid on the table, as usual. Mr. Clay presented petitions in favor of modifying the tariff. Mr Jefferson Davis reported in favor of Mills's plan for enlarging the Capitol. Mr. Gwinn introduced a bill for a branch mint at San Francisco. Mr. Badger called up the bill in regard to punishments in the Navy, and it was ordered to be engrossed.

The question of Mr. Winthrop's right to a seat came up, and Mr. Hale moved to lay it on the table. Lost, ayes 14. A long and wordy debate ensued, after which,—

Mr. Hale said there was nothing before the Senate. Mr. Rantoul was not here and Mr. Winthrop had gone; nobody claimed the seat, and the Senate were engaged in abstractions—on an axiom of law that was not law for the decision of a court. They were undertaking to decide upon a case that was not before them, and their authority would be binding on no one; therefore any decision by the Senate would not bind the Senate hereafter. It might be time, in the future, to decide such abstractions of law, and no public business to transact, that Senators could amuse themselves by discussing abstract questions. He renewed his motion to table the whole subject, which, after a few remarks from Mr. Benton, was carried.

Bills were passed granting lands for the Hannibal and St. Joseph railroad in Missouri, paying Oregon the expenses of the Cayus war, allowing the New London railroad a passage over the public grounds, and authorizing the treasurers of the mint to appoint their own clerks.

The bill making compensation to the captors of the frigate Philadelphia was taken up, amended so as to divide Decatur's share, one-third to his widow and two-thirds to his sisters, and then rejected. 17 to 20.

IN THE HOUSE.—The bill establishing a Board of Accounts was debated until 2 o'clock, and then the amendments were taken up; but without completing the first section, the House adjourned.

On Monday, the Senate did nothing of public importance, except the engrossing of the bill making additional appropriations for the current year. Mr. Bright introduced a bill explanatory of the Fugitive Slave law, declaring that suits pending, and rights existing under the law of 1793, were not in any way affected by the act of 1850. He stated that no intention to disturb the compromise measures.

The House refused to make the Appropriation bill a special order, and spent the day in voting amendments to the bill establishing a Board of Accounts.

Mr. Julian, considering that slaves are persons and not property, moved a proviso that nothing therein contained should authorize the hearing or decision by the Board of Commissioners of Claims, for slaves, or the price of any slaves.

Mr. Holmes was very glad the gentleman had offered his amendment—after having passed the bill called a compromise, he wanted to see this Congress agree to the proviso, although he should not vote for it.

The Chairman called him to order, on the ground that by the rules he must oppose the amendment.

Mr. Holmes said he was opposed to the amendment, and he asked whether he could not be opposed to it, and yet wish it to pass. (Laughter.) He had seen such things on this floor—he himself had made a speech the other day and voted on the opposite side. He was compelled to vote for the Fugitive Slave bill, and he wished to God he had not done so. (Laughter.) The proviso was to exclude from the tribunal all claims for slaves. That he was opposed to this in reality nobody could doubt, because in his opinion they were the largest and most equitable class of claims on the government.

The amendment of Mr. Julian was disagreed to, ayes 10, noes 117.

Several other amendments were voted on.

Mr. Allen moved that no member of the present Congress shall be appointed to any office created by the act. It was well known, and frequently seen in newspapers that a son or a brother or some member of Congress had been appointed by the Executive; his amendment was not to be construed into an intimation that members of Congress had sought offices for themselves or their relations, but to shut the Executive in his paternal care of members and their families, has provided for a large portion of members of families on both sides of the House. The bill before the committee contained some high prizes, and the President may think that the prizes should not be given to the younger members of the family but reserved for the oldest; he feared that the Executive, in the kindness of his heart, might force some of those offices on members, to the scandal of the members and the good people of the country. (Laughter.)

Mr. Matteson moved as an amendment, "unless he be a silver gray."

Several members.—"Or a woolly head." (Laughter and confusion.)

Members.—Give us a vote on that question.

Mr. Matteson.—I will withdraw the amendment.

Mr. Arnold.—You cannot withdraw.

Mr. Matteson.—I am told I cannot withdraw my amendment.

A member.—No, give us a vote.

Chairman.—The Chair has not entertained the proposition.

A Voice.—Matteson, you have got out of that well.

After various motions and votes, the whole of the original bill was stricken out, and a substitute of the Committee of Claims, authorizing claimants against the United States to sue in court by bill in equity, was agreed to.

The Committee rose, and a motion was made to lay the bill on the table. Decided in the negative, yeas 58, nays 100. House adjourned.

The correspondent of the *Courier and Enquirer* says:

"Only three weeks of the present Session remain and still Congress has advanced but little towards the completion of the public business. More than two months have been literally frittered away and now when the days are numbered, the prospect of legislation seems nearly as remote as it did when the two Houses first convened. There is no sort of apology for this neglect and willful disregard of the public interests, for of the exciting topics which were urged as a reason for the postponement at the last Session, not one has been brought forward or agitated with any degree of disadvantage to the business of Congress. In truth there has been some intriguing for the Presidency and so many combinations forming, that members have found themselves with their hands full and meanwhile the country has been left to take care of itself. Heretofore short sessions have had a character as legislating sessions, but the present one will be very apt to prove a decided exception. I begin to question very much whether more than the appropriation bills will be passed. There is a state of indifference prevailing, which seems to have seized upon all parties, and which no effort can sufficiently shake off, to insure the necessary attention for practical legislation. The mass of large subjects of national moment will be thrown over for another year, and it made the basis of election during the approaching Presidential contest."

On Tuesday the Senate adopted a resolution offered by Mr. Seward, inquiring into the expediency of reducing the weight of our silver coin. They then debated the bill distributing ten millions of acres of the public lands among the states for the benefit of the insane.

The House rejected the substitute for the bill establishing a Board of Accounts, then rejected the original bill as it came from the Senate, then reconsidered that vote and laid the whole subject on the table, 100 to 96. Such is the absolute impotency to which this Congress reduced itself, when, a year ago, it abandoned the principles of liberty, gave up its independence, and surrendered its judgment to the dominion of idle fears.

GENERAL NEWS.

FROM CALIFORNIA.—The steamship Empire City arrived on Friday and the Georgia on Saturday, from Chagres, Jan. 27th, with news from San Francisco to January 1st. The E. C. had 210 passengers, $750,000 on freight, and $250,000 in the hands of the passengers. The Georgia had the Pacific mails, 255 passengers, and $800,000 in gold. She made her run to Cape Hatteras in 36 hours, the shortest time ever made. The steamship Carolina arrived at Panama with 500 passengers, and the Columbus with 350. The Pacific took 100 from Chagres to New Orleans.

The mines continue to yield well, and many new discoveries have been made. Business was dull, owing to the large influx of goods, which continued pouring in in large quantities. The ravages of the cholera had entirely disappeared.

Seamen's wages out of the port of San Francisco, are now said to be $30 per month. One year ago they were $105.

The whigs have succeeded in electing three candidates to the Legislature in Sacramento City, which is supposed to give them five majority on joint ballot, in the election

Editors' Cable.

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY. Boston: Crosby & Nichols. New York: C. S. Francis & Co.

PROF. AGASSIZ ON THE UNITY OF THE RACE.

In the discussions of the January number of the *Examiner*, there is much to feed thought and to stimulate inquiry with respect to the truths of Christianity and the facts of science. The leading article is from the pen of Professor Agassiz, and is entitled "Contemplations of God in the Kosmos." This eminent naturalist here presents from that part of the zoological kingdom with which he is most conversant, some very beautiful and striking instances of the manifestation of thought in creation. In view of the modifications of *Radiation* which characterize different classes in the humblest forms of animal life, he observes that one "must be blind, indeed, who cannot read a consistent thought in these complications, evidently combined with design, in accordance with some intelligent purpose. It is reflection: it is premeditation; and we may fairly say that each specific existence among animals is a manifestation of a special thought, that each family represents a combination of similar thoughts, and that every great division of the animal kingdom may be considered as a particular train of reflection upon a fundamental idea. . . . . Such manifold combinations repeated in various directions, which in themselves have no necessary relation, can only be ascribed to an intelligent plan, framed upon due consideration by the Omnipotent Intelligence. We are thus irresistibly led by the study of organized beings to acknowledge the existence of a free, personal *God*."

But while Prof. Agassiz believes fully and reverently in an intelligent, personal Creator, he would give to the work of creation a much wider diffusion than is assigned to it in the Mosaic cosmogony. His theory is that the several species of plants and animals were created in the localities to which they are adapted, and that different races of men had separate centers of creation, corresponding in the main with the greater zoological divisions of the earth. This view, however, is not sustained by facts. Prof. A. has not yet adduced in support of his theory a single fact of science which may not be harmonized with the theory that all animal and vegetable life has been diffused over the earth from one common geographical center. But on the other hand, there are many facts of science, resting on the authority of such observers as Pritchard, Blumenbach and Bachman, which make directly against his theory. For example, on the American continent, where according to Prof. Agassiz there are at least four grand zoological divisions, there is an established identity of the aboriginal man from one extremity to the other. This whole subject is luminously treated in the *New Englander* for November, 1850, to which we refer the reader for the scientific argument. We would only say here, that those who believe in the plenary inspiration of the Scriptures, have certainly no more occasion to be disturbed at the *speculations* of Prof. Agassiz on the unity of the human race, than they now have to be disturbed at the *facts* of astronomy or of geology. The Bible is not to be set aside for every theory of man's invention; nor even to be held in suspense as if its veracity were yet upon trial.

The Scriptures make mention of but *one* origin of the human race. The account given by Moses has none of the air of an elaborate fable; there is in it nothing mythical or imaginative; it is a simple and an artless story, told in the same truthful style that distinguishes the Hebrew Scriptures from all other sacred books. And the account given by Moses is everywhere taken in the Scriptures as the true and *only* account of the origin of the race. It is from this that the prophet Malachi argues the sacredness of the marriage relation, because in the beginning God made but one man and one woman. It is from this that the Apostle Paul argues, in the fifth chapter of Romans, the universal depravity and mortality of the race through one progenitor. And in reasoning at Athens against idolatry, which assigned to each nation, city, and community, a separate divinity, which claimed for particular nations a celestial origin and thus alienated nations from each other, in reasoning against this system and belief, Paul declared that God had made of *one blood* all nations of men to dwell on all the face of the earth, and had determined the times before appointed, and the bounds of their habitation;"—that however widely men are distributed in communities and in localities over the face of the earth, they yet all sprang from a common stock. To this view of the unity of the race, universal tradition, authentic history, and the ascertained facts of science alike agree.

Prof. *Guyot*, who stands at the head of the science of Comparative Physical Geography, remarks that "the distribution of the human races on the surface of the globe does not follow the law of the rest of nature. While all the types of animals and of plants go on decreasing in perfection, from the equatorial to the polar regions, in proportion to the temperatures, man presents to our view his purest, his most perfect type, at the very center of the temperate continents, at the center of Asia-Europe, in the regions of Iran, of Armenia, and of the Caucasus; and departing from this geographical center, to Southern and Eastern Asia, to Africa, to Europe even and to America [with its Aborigines], the types gradually lose the beauty of their forms, in proportion to their distance, even to the extreme points of the southern continents, where we find the most deformed and degenerate races, and the lowest in the scale of humanity."—(*Earth and Man*, p. 254.)

This is a most striking fact, and in its bearing upon the unity of the race, a fact of great importance. In every era of geology the highest type of any order of things is found at the first. The geologist, in his classification, inverts the order of the anatomist or of the botanist The earliest made plant or animal is the best of its kind; afterward the species deteriorates. The law is not that of development, but of degradation and substitution. And so we may presume that the first man, considered in the structure of his being, apart from all cultivation, was the most perfect of his kind. The being whom God made in his own image was doubtless perfect in every faculty. Now in connection with this fact, it is certainly remarkable that from whatever point of geography or of history we begin to trace it, the perfection of the race in physical organization and in mental capacity and elevation centers in that part of Asia where according to the Bible man was first planted. "The fact of the gradual modification of the human types as we depart from a central race, seems to establish between all the varieties of mankind, however remote they may otherwise appear from the most perfect type, a *bond of union*," and to confirm the declaration of Paul that God hath made of one blood all the nations of men.

Comparative Geography and Ethnography, tradition, analogies of language, anatomical structure and other physical resemblances and affinities, together with the philosophy of intellectual and moral qualities, all point toward Western Asia as the cradle of the human family. As the great river that had its rise in Eden, thence distributed its waters through regions many and remote to mingle again in a common sea, so did the stream of human life, gushing from that same garden, diffuse itself by divers branches from country to country and from continent to continent, now leaping and sparking among the hills, now flowing thick and sluggishly along the plains, and now discolored by the complexion of the soil,—but still the same waters from the same fountain, widening and swelling as they roll onward to the ocean of eternity. Among all the *varieties* of men there is but one *species*. Prof. Agassiz has brought forward no fact or argument to shake our belief that all mankind are descended from one pair.

The *Examiner* devotes another article to the same general subject, under the caption of "Men before Adam." The leading design of this article is to vindicate the right—which no intelligent man would dispute—of Prof. Agassiz to pursue his scientific investigations independently of the letter of the Scriptures. The writer professes to incline to the "popular persuasion" that the origin of man is to be traced back to a single pair. We regret, however, that he is disposed to regard the Scriptures as an antiquated myth. Thus he says, "It is difficult to suppose that any authentic history could travel down to us from so far: and we do not see why the Old Testament Scripture should be set up as the arbitrator in the method of the origin of the human race as a scientific fact, any more than upon a question of geology or astronomy." But there is just this difference;—that the Scriptures profess to give the *fact* and the *mode* of man's origin, while they omit all questions of astronomic or geological science.

Again, the writer speaks of "the *poetical extravagance* of the Hebrew captain stopping the sun," which was probably borrowed from "a collection of heroic ballads." Such a method of speaking of the Scriptures was appropriate to the Massachusetts Quarterly, but is quite out of place in the *Examiner*. It tends to undermine all faith in God's Word, and so to undermine morality itself.

We had intended to offer a few comments upon the article on the "Use and Capabilities of Sunday." But we must here dismiss the number.

THE FATHERS OF NEW ENGLAND; Religion their Ruling Motive in their Emigration. A Sermon preached on the Lord's day, Dec. 22, 1850, by Samuel W. S. Dutton, Pastor of the North Church, New Haven, Conn. Published by request. New Haven, A. H. Maltby.

This discourse is chiefly occupied with historical details. These are presented in a clear and methodical manner, and with strict unity of plan, making a conclusive argument for the defense of the Pilgrim Fathers. The tone of the practical observations is honest and manly. We give the closing paragraph.

"Finally, let us learn to imitate the virtues of our fathers. Let us not be like the proud but degenerate Jews, who built the tombs of the prophets, and honored their memory, yet practiced the very iniquities which the prophets denounced, and neglected the duties which the prophets enjoined. Our fathers were chiefly anxious for the honor of Christ and the prosperity of his kingdom. For this they could dare and do anything. Let us imitate their example. They had a fear of God above all other fear. They were, indeed, good subjects of human government; teaching subjection to "the higher powers;" never forcibly resisting human authority, except in cases of justifiable revolution. *But they maintained the supremacy of God's law, and the supremacy of conscience.* They would undergo any penalty rather than do anything which God forbids; they would suffer any punishment rather than neglect to do, under any human prohibition, what God commands. And, surely, it will not be amiss for us to study and imitate, in this respect also, their example. They had a regard for religion which far transcended their regard for civil affairs. In that too we need to study and follow their example; for herein truly we fail far behind it. They had a love for Christ which was far above their love for the world, far above all their loves. May it be so with us! May the God of our fathers be the God also of us their children, and he shall be our God!"

THE RESTORATION OF THE JEWS, with the Political Destiny of the Nations of the Earth, as foretold in the Prophecies of Scripture. By Seth Lewis, formerly one of the District Judges of the State of Louisiana.

A sketch of the life of Judge Lewis was given in our last number. This work, which he did not live to publish, is the fruit of years of inquiry upon a subject in which he ever felt a lively interest. It presents in a strong and lucid manner the argument for the literal restoration of the Jews to the land of their fathers.

FIRST LESSONS IN COMPOSITION. In which the Principles of the Art are developed in connection with the Principles of Grammar: Embracing Full Directions on the subject of Punctuation; with Copious Exercises. By G. P. Quackenbos, A. M., Rector of the Henry-street Grammar School, New York. New York: D. Appleton & Co., 200 Broadway.

This is a well-constructed work, but not quite simple enough for beginners. The chapter on Punctuation is particularly valuable, although it seems to us that the author punctuates too highly. We find it so difficult to check the propensity of compositors to put a comma between every word, that we are sometimes tempted to adopt Lord Dexter's method, and give a separate column of punctuation marks from which the reader can select according to his taste.

HISTORY OF GREECE. By George Grote, Esq. The second volume of this great work has been promptly issued from the press of J. P. Jewett & Co., Boston. For sale in this city by Mark H. Newman & Co. This volume brings down the history of Sparta through the age of Lycurgus.

CRUMBS FROM THE LAND OF CAKES. By John Knox. Boston: Gould & Lincoln. 1851.

The pride and enthusiasm of the true Scotchman in his native land are quite conspicuous in this volume. It consists of a series of brief sketches, written without any pretence to literary merit, but combining in a vivacious narrative, descriptions of scenery and incident, and legendary lore. Every Scotchman, native or lineal, will welcome it as a friend; and whoever may fall in with it will find it an agreeable acquaintance. It is printed on beautiful paper, and embellished with a neat engraving of the house of Knox.

WOODWORTH'S YOUTH'S CABINET. Francis C. Woodworth, Editor, New York. Published by D. A. Woodworth, 118 Nassau-street.—One dollar a year.

Mr. Woodworth has faithfully redeemed his promise of the improved mechanical execution of his magazine. It is second to no work in its department in the variety and beauty of its illustrations. Its literary matter is happily adapted to various ages and to almost every mood of youthful feeling. One page instructs in natural history, in science or the arts, another tells some story of the olden time, a third enlivens us with anecdote and wit, in another a gem of poetry is gracefully set, while from yet another perhaps a tale of real life moves the emotions and educates the moral sentiments. It is a little world within itself. The February number contains in addition to a full complement of enigmas, a hieroglyphical letter which is a very pretty puzzle.

FORRESTER'S BOY'S AND GIRL'S MAGAZINE. Published by W. C. Locke & Co., 135 Nassau-street, New York.

It is well for the publishers of Juvenile Magazines that the census indicates a rapid increase of population, and that the Free-school law was not repealed. Here is a candidate for domestic honors that must give friends "Merry" and "Woodworth" some smart competition. However they are able to bear that, and there is field enough for all. Though this Magazine is in its seventh year, we do not remember to have met with it before. We are quite taken with its appearance and execution, mechanical and literary, and commend it to any families that wish for sunny faces at least once a month.

But we must not overlook THE STUDENT with its ample store of materials drawn from the wide range of human knowledge, and reared by a skillful hand into a well ordered temple of Science, Art and Religion, graced and hallowed by the altar of domestic love. Published monthly at 121 Nassau-street.

THE EMINENT DEAD: or the Triumphs of Faith in the Dying Hour. With an Introduction by Rev. A. Stevens, A. M. By Bradford K. Peirce. Boston: Charles H. Peirce. 1851.

This volume may serve a three-fold purpose; that of convincing the skeptical of the reality and power of the Christian's faith and experience; that of comforting and animating the believer by the example of those who through faith and patience inherit the promises; and that of supplying the religious teacher with practical illustrations of truth.

It contains in all forty-three sketches, in which are included Melancthon, Calvin, Knox, Baxter, Henry Brainerd, and Evarts, Payson, and Cornelius and Fisk of later date.

A little volume of kindred import has just been published by Stanford & Swords of this city, and Herman Hooker of Philadelphia. It is entitled THE CHRISTIAN PHILOSOPHER TRIUMPHING OVER DEATH. A Narrative of the closing Scenes of the Life of the late William Gordon, M.D., F.L.S. of Kingston-Upon-Hill. By Newman Hall, B.A.

This volume is exceedingly rich in evangelical experience and in argument for the truths of the Gospel. The following account of the earlier conflicts of Dr. Gordon's mind, may be instructive and profitable to other inquirers:

"It is a fine remark of Milton's, 'a man may be a heretic in the truth; and if he believe things only because his pastor says so, or the assembly so determines, without knowing other reason, though his belief be true, yet the very truth he holds becomes his heresy.' There are multitudes of such heretics in the world. They pass as genuine believers. But it is their very unbelief which preserves them from suspicion. Whatever may be the creed of their lips, their minds are torpid. Religion for them possesses no interest, and therefore prompts to no inquiries. 'They are not in trouble as other men, neither are they plagued like other men.' They have no doubts, because they have no convictions. But earnest faith stirs up many a secret foe, and provokes many a fierce assault. Few have attained to the highest order of belief, who have not first struggled with difficulties. Those who have eventually doubted least, have generally been those who have at some time doubted most. True spiritual life produces mental conflicts, by which, in the end, it is strengthened and matured; but which while they continue, sometimes expose the combatant to the charge of scepticism.

"Thus, the genuine believer, or one fighting his way to belief, has often more of the semblance of infidelity than the infidel himself. He is in earnest, and anxious on the subject of religion. He feels its infinite importance. He desires to be fully convinced of its truth. This gives weight in his estimation to all objections against it. He longs to have them cleared up. He often talks about them, and perhaps puts them forward with such strength and earnestness, as to appear to be defending them, when in fact his object is not to convince, but to be convinced, by eliciting a satisfactory solution of his own doubts. This was the case with Dr. Gordon. His efforts to arrive at a full and intelligent conviction of truths, an unquestioning and heartless assent to which satisfies too many, brought on him the imputation of scepticism. In all societies there is too much intolerance of opinion. Religious circles are not free from the general failing. Those who have few or no doubts themselves, are not always either the deepest thinkers or the soundest believers, but are generally the most impatient of doubt in others. And men are never wanting, who are ready to magnify and circulate any report which is disadvantageous to those who are eminent for their talents or position. Thus it became a somewhat general impression in certain quarters, that Dr. Gordon was not a believer in divine revelation.

"But this was not the anxiety of those who knew and loved him best. The marked preference he always showed for the society of religious persons, where intelligence, candor, and courtesy, were combined with piety; the respect he invariably manifested to the ordinances of religion;—the terms of reverence in which he spoke of the sacred Scriptures; the admiration he often expressed of the benevolent tendencies of Christianity, and the sublime precepts of its author;—together with his habitual frame of mind and manner of life, were sufficient evidence how mistaken were the opinions entertained of him, by those who had not the same opportunities of forming so correct a judgment as his nearest relatives.—For his own part, the writer can truly say, that during nearly seven years in which he was his constant companion, he never heard a syllable from his lips which was inconsistent not merely with faith, but belief in, but with devout respect for Christianity.

"The fear of those most closely connected with him was, that he did not understand and experience the true spirit of evangelical religion,—self-renunciation, and sole dependence upon Christ. And there was ground for this anxiety. The more outwardly wicked a man is, the easier is it to convince him of his need of a Savior; although at the same time he quite willing to abandon his wickedness. And in proportion as a character appears faultless, is the difficulty of assenting to the humbling doctrines of the cross. Gross offenses against morality are too obvious to leave any doubt of guilt. But the inward corruption of the heart, so beheld by an Omniscient God, and the deceitfulness of motive accompanying actions the most praiseworthy in the estimation of men, are not so easily recognized. The self-complacency and pride natural to us, easily persuade us that we are actually as faultless as our friends and neighbors give us credit for being; and thus, unconscious of the 'plague of our own heart,' we are unable to appreciate, and have no disposition to seek the aid of the great Physician of souls.

"There is a danger of estimating our obligations to our Creator, by the same standard to which we appeal before the tribunal of our fellowmen. We are apt to forget that in the former case we have to do with the infinitely perfect Jehovah, in the latter, with judges who are fallible like ourselves. We forget too that man can only take cognizance of the outward act, while God 'searches the heart,' and 'desireth truth in the inward parts.' Above all, we do not sufficiently consider, that however faultless our conduct may be towards our fellow-creatures, there is a duty paramount to all others, which we owe to our Creator: 'Thou shalt love the Lord thy God, with all thy heart, and soul, and strength; this is the first and great commandment.'

"All other obligations are subordinate to this. Failure here is the grand, condemning, capital offense; in extenuation of which, it is of no purpose to plead innocence of minor misdemeanors. And this is the great sin of the human race. 'The God who fills my breath is, we have not magnified,'—God is not in all our thoughts,' though 'in him we live and move and have our being.' This poison at the fountain, taints all the streams of conduct. This disease at the heart, enfeebles and corrupts the whole frame. It was to atone for, and remedy this evil, that the Son of God became incarnate, and suffered on the cross. Through his atoning sacrifice we obtain forgiveness; and the Holy Spirit of God is imparted to renew and sanctify our nature. But so long as we are unconscious of our ruined condition, there will be no personal application by faith, for the salvation which is offered to us in the gospel."

ALMANACH FRANCAIS Des Etats-Unis, Pour L'Année 1851. A L'usage Des Populations Francaises de L'Amérique du Nord.

This Almanac is valuable for the amount of information it contains, and as a help to the familiar knowledge of French. For sale by Radde, Lockwood, Fanshaw, and others.

For the Independent.

ALMOST A CHRISTIAN.

Mr. Gurnsey did not enjoy the inestimable privilege of having a pious training, although his parents were honest, moral, well-disposed people. There was no sanctuary, opening its doors from Sabbath to Sabbath for divine worship, in the place where he was reared. All the preaching which was there enjoyed, was done by itinerants, and by the occasional services, (at long intervals between,) of some minister from abroad, who had compassion on their famishing condition. Nearly a quarter of a century ago, the writer, (at that time laboring as a missionary in an adjoining town,) spent a few days, including a Sabbath, in Mr. Gurnsey's neighborhood. During those days he baptized several households, admitted a few persons into the Congregational Church, and administered the Lord's Supper. Mr. Gurnsey was at the meeting, which was held in a School-house, on the Sabbath, and seemed to pay respectful attention to the sermon and the other services of the occasion. But there seemed no deep impression made on his mind. In private conversation on the subject of religion, he was somewhat frank in expressing his views and feelings, but he evidently then had no conviction, such as is produced in the sinner's mind by the powerful strivings of the Holy Spirit.

The writer inquired, "What is your religious state, Mr. Gurnsey? You seem willing to converse on religion, and I observed you were quite attentive while in the meeting to-day: Do you think yourself a Christian?"

"No; I know I am not a Christian. I would give all the world, if I was one."

"What is the difficulty with you? Does not our Savior say, '*Whosoever will*, let him take of the water of life freely?' What seems to be in your way?"

"The truth is, I have no conviction. While I am convinced that I am a sinner and deserve the wrath of God, I have no *feeling* on the subject. If I could only feel my sins as I once did, I think I would repent, and give my heart to God without any delay."

"It seems then, you have once been convicted, Why did you not then repent?"

"Connected with that season of conviction there are very gloomy thoughts in my mind. It has such a depressing effect on my spirits, that I hate to think or speak of it. But as you wish to know my spiritual condition I will try to relate the circumstances. You, doubtless know, that the present Mrs. Gurnsey is my second wife. And she is a very excellent and worthy woman. I love her tenderly. But my first wife was the wife of my youth—my first choice. She seemed like an angel to me. My affections were all bound up in her. I worshiped her, as I ought not to have done. God, who requires us to love him more than we do any one else, saw that I was an idolater. He came and took away my idol. Oh, what a blow that was to me! It seemed like separating soul and body. I was ready to exclaim, like Micah, 'Ye have taken away my gods, and what have I more?' My heart almost died within me. I felt that I could not live without that dear idol. I had no appetite for food. The world had no longer any charms for me. Though I had a store, and mill, and a farm, and was doing a great lumbering business, I neglected all. I did not care a straw for all this world. I had rather die than live. I murmured against the Great Ruler of the Universe, and called his doings in question. I was unwilling to believe that this crushing affliction was the work of a friend, and was sent with the desire and design of doing me good. I was very slow to believe that *this affliction* was an evidence that God loved me. I suffered my heart thus to fret against the Lord, and to quarrel with his doings. But while my heart was thus obstinate and rebellious, and I was flouncing like a wild bull in a net, my conscience and the Holy Spirit told me that God was doing right, and upbraided me for my wicked feelings and conduct. I knew that it was wicked to strive with my Maker. I felt that it would be just if God were to crush me to perdition for my wickedness. Sometimes I was half resolved to give up my rebellion, and acquiesce in the dispensations of Providence, but then my heart was too stubborn to bow. I was almost persuaded to be a Christian, but I resisted my convictions of duty, and have thus continued in impenitence to the present time. After giving way to my feelings of rebellion and dejection, and neglecting my worldly business nearly a year, I resolved to dismiss my gloom, and resist the Holy Spirit, and rush again into the business and cares of the world. From that time the Spirit of God seems to have abandoned me. Is not my case alarming?"

"It *is* awfully alarming. My advice is that you now begin to seek the Lord *with all your heart*, and never rest till you have evidence that your sins are pardoned."

"Your advice is very good; but how shall I commence seeking the Lord without any conviction?"

"You have the means of conviction in your own hands. If you honestly compare your past feelings and conduct with your known duty to your Maker, you cannot help being convicted. It would seem that a mere recollection of your unreasonable rebellion against God's providential dealings with you, in removing your first wife, would overwhelm you with conviction and shame. And then too, you acknowledge that you wickedly resisted the Holy Spirit, while he was striving to lead you to repentance. Besides these things, a sense of God's great goodness to you, in giving you all the blessings, and comforts, and privileges, which you have enjoyed from childhood up, ought to lead you to repentance."

"These things do fill me with shame and remorse, but with no tenderness and godly sorrow. I seem to have placed myself in the situation of Esau, who sought a place for repentance, but could not find it."

"As I said before, your case is alarming, and you ought to give yourself no rest, till you find rest in Christ." These were the circumstances of a man who had been *almost persuaded to be a Christian.*

E. D. K.

For the Independent.

"THEY HAVE FORGOTTEN THEIR RESTING-PLACE,"

Was the wailing cry of Jeremiah over the scattered and wandering sheep of the house of Israel. "They have gone from mountain to hill, they have forgotten their resting place." Like the Jews of old, God's people *now* often forge their resting-place. And what is our rest? It is the same for which David longed, when he said, "Oh that I had the wings of a dove! for then would I fly away and be at rest:" the same to which Christ referred, when He said, "In my Father's house are many mansions. I go to prepare a place for you:" the same which Paul declares God is righteous to recompense, "to you who are troubled:" the same which John saw in the Apocalyptic vision, and describes as "the new Jerusalem, coming down from God out of heaven, and in which, he says, there is to be "no more death, neither sorrow nor crying, neither shall there be any more pain."

We are strangers and pilgrims on the earth. "Here we have no continuing city, but we seek one to come," "a city which hath foundations, whose builder and maker is God." There, and there only, can we hope to find rest from the sorrows that crowd on us here. We are born to an inheritance of trouble, and from the cradle to the grave we stagger under the burden. Temptations from without are continually leading us astray, and the tempter within is waging a perpetual warfare with our peace. The numberless deviations which mark our backward track bode ill for our future rectitude, and often we cannot well decide whither our devious errors have led us. Oftimes we find it difficult to determine whether we have been traveling in a circle, past the same mile-stones, wandering from mountain to hill," or whether our progress has been steadily onward and upward. These our perplexities and discouragements, often engender apathy within us, and forgetful of our *true* resting-place we suffer our thoughts and affections to be engrossed by trifles which quiet us with a vain promise of rest. The joys of sense are sweeter to our vitiated taste than those of faith. The end of our course seems far off; its attractions grow dim in the distance; and the exertion to attain it our listless spirits forbid us to make. Grieved by our indifference, the Comforter, who has hitherto been our guide and the solace of our way, takes his departure and leaves us to the direction of our own evil passions. We conform to the world; evince an eagerness for its fleeting pleasures; and listen, with but little alarm, to its congratulations on our abandonment of what it deems a foolish and fruitless purpose. Good men are grieved at the affront thus cast upon Him who is the Author of our rest, while the "powers of darkness" are loud in their shouts of fiendish glee.

And what now are we to do? The case is a plain one. We are to bend all ourselves of our resting-place. We are to recal to mind the attractions it possessed in our eyes when first we entered on the pursuit of it. We are to peruse again the descriptions of it which have been written down for us with the pen of inspiration. We are to contrast it with the false rest which the world proffers for our acceptance, and decide anew which is best fitted to satisfy the desires and capacities of an immortal mind. We are to recur again to the promise and encouragements of the Bible; to the words of Him who saith, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." We are to recall the Comforter, and give him large room in our hearts; and under His guidance, to retrace our footsteps, and give ourselves no peace till we are again back in the good way which leads to the mansions above.

Let us then ever, when our hearts have grown cold and our faith has become dim, as did Moses of old, have a "respect unto the recompense of reward," and use it as an incentive to renewed exertion. Let us gird up our loins afresh, and with our eye fixed on our resting-place, journey steadily on, remembering that each step is bringing us nearer home; that each temptation resisted—each evil desire suppressed—each duty performed, is fitting us for a keener enjoyment of our rest. So shall our progress be uniform and constant, and the light of a holy example shall shine round about us, inciting others to turn aside and travel on with us to that world where "the wicked cease from troubling and the weary be at rest."

D. N. Y.

Rev. Dr. Nelson.

Forty years since infidel principles were much more extensively circulated in Kentucky than at present. The writings of Paine and Voltaire were read in every circle of society. About the time of which we speak, probably a few years earlier, a young man of ardent temperament, and of no inconsiderable degree of intellectual force, commenced the study of medicine in the then small village of Danville. An incipient scepticism was soon implanted in his mind.

His studies completed, he spent some time with the army at the North, and subsequently at the South, as Surgeon's Mate. With a high bearing, and proud spirit, he possessed acuteness and vigor, and an admiration for honesty. He detected a disregard for truth in the writers who had been his text books, upon subjects involving the interests of eternity.

He read farther, and discovered that his system rested upon a tissue of falsehood and fallacious reasoning. He renounced infidelity, became a Christian, and a minister of God's holy word. He spent a life of unusual devotion in the effort to draw the attention of men to Christ, and the revelation of an immortality beyond the grave.

As his crowning service he wrote, in the full maturity of his rich Christian experience, a book upon the subject which had chiefly interested him—a compend of the reasonings which had occupied him—which had dwelt as a living presence in his soul—which, in public and private, had striven within him, and found expression in a thousand strains of most impressive eloquence. "The Cause and Cure of Infidelity" was compiled as few books have the good fortune to be compiled; it was condensed from the accumulated impressions of an active and gifted mind, concentrated through years upon a single point.

It is the utterance of a man who walked with God, who was caught often to the third heaven, and who most vividly realized, throughout life, the vitality and power of the truths to which he was a witness. In fact Dr. Nelson's book is not one of evidences so much as one of direct testimony—the startling and direct testimony of one who "has seen," and bears witness to the truth.

We were but a child when Kentucky was blessed with the ministrations of that great and good man, yet, even now, the light of his calm earnest eye beams often upon us, as when awed and thrilled, we listened to his high reasoning upon prophecy, revelation, and the world to come. We comprehended little of him then save his sincerity. None could have heard him—child, saint, or sinner, without feeling him to be a man of God. He spoke with "the power and demonstration of the Spirit." The life and character of Dr. Nelson, faithfully portrayed, would be replete with instruction. Indeed examples such as his should be precious in the eyes of the Church—they should not be suffered to perish from memory.—*Presb. Herald.*

MISCELLANEOUS.

The Next Peace Congress.

TO THE FRIENDS OF PEACE IN THE UNITED STATES.

It is well known to the people of this country, that there have been held, within the last seven or eight years, four General Peace Congresses in the Old world—the first at London in 1843, the next at Brussels in 1848, the third at Paris in 1849, and the fourth at Frankfort in Germany last summer; each attended by a large number of delegates from different and distant parts of Christendom, and many of them distinguished not only for their talents, learning and philanthropy, but for their high standing and influence in society, church and state; men speaking various languages, living under almost every form of government, and professing a wide diversity of political and religious views, yet all drawn together by their attachment to the cause of peace, as an object of common and absorbing interest to the whole human race.

These Congresses have served, as they were designed, to promote fraternal intercourse, and strengthen the bonds of amity between the people of different countries; to bring the friends of peace in particular into fuller acquaintance with each other in their great work; to devise and agree upon the best means of accomplishing their object, to permanent peace among all nations; to awaken, more prominently and effectively than before the world, as a grand desideratum of the age; and especially to fix the attention both of people and of rulers on the duty, importance and feasibility of gradually abating the enormous evils of the present war-system and finally superseding its alleged necessity, by the adoption of rational, peaceful, Christian substitutes, far more efficacious than the sword for all purposes of international justice, security and peace.

The next of these world-congresses is to be held at London, probably about the middle of the coming July, in connection with the World's Industrial Exhibition, that grand development of the new and better spirit which has begun to pervade the nations; a demonstration that would have been impossible fifty or twenty years ago; itself a decisive proof of the progress already made in our cause, one of the fruits of the general peace enjoyed in Europe for some third of a century, and likely to become an important auxiliary in the work of universal and permanent peace. It must of course be an occasion of great interest to all persons of enlarged, philanthropic views, and will doubtless draw together vast multitudes from every continent and well-nigh every country on the globe.

Such an opportunity for the cause of peace has never occurred in the whole history of our race; and, desirous of turning it to the best account, the American Peace Society, in concert with their co-workers in this country and in Europe, would request the friends of peace throughout the United States to aid us in procuring from their respective localities suitable delegates to the proposed Peace Congress in London next July. We address them thus early in order to give ample time for preparation. We would of course prefer the most devoted, thorough-going friends of our cause, more especially judicious, Christian men; but there will be required in delegates only an intelligent, cordial, active interest in the promotion of international peace; and any person of good general character, disposed to cooperate in efforts for the abolition of war as a custom repugnant to Christianity, and hostile to the best interests of mankind, will be welcomed to membership in the Congress. We would invite not only Peace Societies, but all other philanthropic associations, the friends of peace in any city or town, seminaries of learning, and all scientific and literary societies, local churches, and ecclesiastical bodies of every denomination, to send one or more delegates. Unable ourselves to canvass the country for the purpose, we would request our friends, in every part of the land, to inform us, at their earliest convenience, of any suitable persons in their vicinity who may be inclined, or might be induced, to attend as delegates. The persons selected by any of the bodies we have designated, can receive, if they choose, a commission from our Society; and we request, in any event, the communication of their names to us, or to the American Peace Congress Committee, if possible, as the first of June, and as much sooner as may be convenient.

The World's Industrial Exhibition is to be opened in the Spring; but, as the fee for admission will for a time be excessively high, and as all minds will be for weeks, perhaps for months, too much engrossed with that unique and magnificent demonstration to allow meanwhile a proper degree of interest in an object like ours, the Peace Congress is to be fixed at a day likely to secure the best attendance, and the largest share of public attention. We shall in due time inform our friends of the precise day of the Congress, not yet settled; but we are doubtless safe in saying now, that it will be in season for delegates to start in *packets* by the middle of June, or in the last *steamer* of that month. Past experience proves that no arrangements, satisfactory to all, can be made for taking out the delegates in a body; but we presume that a passage out and back can be had in packets from Boston, New York or Philadelphia, for $100, perhaps for $75. The former is an offer already made by some lines from the United States, and the latter by lines from Canada; so that the expense of attending the World's Industrial Exhibition and Peace Congress, *need* not exceed some $200; a very cheap purchase of the advantages to be derived from attendance on such a Convention and Jubilee of the World; a privilege not to be expected by any man more than once in his life.

On behalf of the American Peace Society, and by order of its Executive Committee,

CHARLES BROOKS, *Chairman*,
G. C. BECKWITH, *Cor. Secretary*,
WM. C. BROWN, *Rec. Secretary*.

Boston, January, 1851.

N. B. Papers friendly to the cause of peace, would confer a special favor by publishing the above communication.

For Wine Drinkers.

The perfectly trustworthy correspondent of the London *Morning Chronicle*, now engaged in investigating the agricultural condition of France, gives the following information, which will prove interesting to all in general, and *not a few in particular*. We have ourselves witnessed precisely the same process in Italy:

"Very venerable and decidedly picturesque as is the process of wine-treading, it is unquestionably rather a filthy one; and the spectacle of great brown horny feet, not a whit too clean, splashing and sprawling in the bubbling juice, conveys at first sight a qualmy species of feeling, which, however, seems only to be entertained by those to whom the sight is new. I was everywhere assured that all efforts had failed to construct a wine-press capable of performing the work with the perfection of the human feet. No mechanical squeezing, I was informed, would so nicely express that peculiar proportion of the whole mixture of the grape which forms the highest flavored wine.

The manner in which the fruit was tossed about was pointed out to me, and I was asked to observe that the grapes were, as it were, squeezed in every possible fashion, and from every possible side, worked and churned and mashed hither and thither by the ever-moving toes and muscles of the foot. As far as any impurity went, the argument was, that the fermentation flung the scum to the surface every atom of foreign matter held in suspension in the wine, and that the liquid ultimately obtained was as exquisitely pure as if human flesh had never touched it."

PROSPECTS OF POPERY.—Not even in Ireland, we think, notwithstanding the Synod at Thurles, can the prospects of Romanism be justly held to be flattering. Shall we give a reason for our remark? We can in one short sentence,—"*The Britannia Bridge is completed.*" Ireland is now within a day's easy distance from the metropolis, and soon, there can be little doubt, the Submarine Telegraph will, for all the purposes of important intercommunication, link together London and Dublin. Who does not foresee changes of a cheering character, as the result of these triumphs of physical science? Through the Britannia Tube what new life and light will, in process of time, pass hence into the sister isle? Ireland will be as familiarly known to our children as it was obscured to our fathers, and when known will be proportionably cared for. That stupendous work of Mr. Stephenson, which has just been happily completed—what is it but the stretching out, by Great Britain, of her right hand to lift poor degraded Ireland from the dust? And with such aid in store for her, no priesthood will be able long to keep Ireland in spiritual slavery. Steam and electricity defy all attempts to return to the darkness of medieval times. They are the harbingers of freedom, political and ecclesiastical, all the world over.—*Nonconformist.*

East Broadway Classical Institute.

THE subscriber having succeeded Mr. Tracy in his School, offers to the old patrons and to others that may favor him with their patronage, most decidedly increased educational facilities, inferior to none enjoyed in this city. For terms and other particulars inquire at the Institute, 183 East Broadway.

Rev. H. J. DAVID, Principal,
102-26t Successor of C. Tracy.

Orange Female Seminary.

Rev. F. A. ADAMS, A.M., Principal.

THIS School is situated near the Morris and Essex Railroad, three miles from Newark.

The Spring Term will commence on Monday, the 3d of March.

Mr. Adams will devote himself exclusively to the work of instructing his pupils, and directing the discipline and department in the school-room and in his house. Assisted by experienced instructors, he offers to his pupils the means of a thorough education in the elementary and ornamental branches, and in all the chief characteristics of the Latin, French, and German languages, and in Music and Drawing.

Young ladies to the number of twenty will be received into Mr. Adams's family, where they will have a pleasant and improving home.

Mr. A would refer those who may desire further information to the Catalogue, which may be found at this office; also to the following gentlemen:

Rev. Mark Hopkins, D.D., Williams College, Mass.
Rev. John Owen, D.D., Gurdon Buck, M.D., M. O. Hazard, Esq., New York city.
Rev. John Stone, D.D., Nehemiah Cleveland, Esq., Brooklyn.
Rev. Jonathan Condit, D.D., Rev. Jonathan F. Stearns, D.D., Newark. 113-6t

Fremont Seminary for Young Ladies,

BRATTLEBORO', VT.

THE Spring Quarter of this institution will commence on Monday, the 24th of Feb. next, and continue eleven weeks.

Board with Miss Cramer in the family of Mr. Brown will be furnished for twelve young ladies, of whom Miss C. will have the special care and direction. Miss C. has also the particular charge of the Seminary, and is assisted in teaching by Mr. Brown, Mr. Chester in Music, and other competent instructors. The Seminary is intended to be of a high moral and religious character, but not sectarian.

TERMS.—For board and tuition in the English branches and in the ancient and modern languages, $40 per quarter, or $150 per year. For instruction in Oil Painting on the Piano, each $30 per quarter extra. One quarter's charge payable in advance.

ADDISON BROWN,
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Miss Cramer is permitted to refer to
Rev. A. H. Clapp, Brattleboro';
Rev. Chas. Doolittle, West Granville, N. Y.;
Rev. C. S. Halleck, Castleton Sem., Vt.
Brattleboro', Jan. 24, 1851. 113-3t

School for Young Ladies.

NOS. 11 and 13 CARROLL PLACE, Hicker-st. (entrance to the School No. 13), New York. Prof HENRY P. TAPPAN, D.D., Principal.

This Institution is replete with accommodations and facilities for the education of Young Ladies, both as day and boarding scholars. Pupils of all ages are received, and assigned into properly graded classes, and the instruction of competent and experienced teachers. All the branches which enter into a thorough and polite education, are comprised in the course of instruction. Besides att